A CONFESSION OF FAITH,

Put forth by the

Elders and *Brethren*

Of many

CONGREGATIONS

OF

CHRISTIANS,

(Baptized upon Profeſſion of their Faith)

IN

London and the *Country*.

With an

APPENDIX concerning Baptiſm.

With the Heart man believeth unto Righteouſneſs, and with the Mouth Confeſſion is made unto Salvation, Rom. 10. 10.

Search the Scriptures, John 5. 39.

London: Printed for *John Harris*, at the *Harrow* againſt the *Church* in the *Poultrey*. 1688.

Aug. 15. 1688.

Licenſed, and Entered according to Order.

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Gen. Res. 31 Feb. 1938 Dickinson 1688

TO THE

Judicious and Impartial

READER.

Courteous Reader,

IT is now many Years since divers of us (with other sober Christians then living and walking in the Way of the Lord, that we profess) did conceive ourselves to be under a necessity of Publishing a Confession *of our* Faith, *for the*

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information and ſatisfaction of thoſe, that did not throughly underſtand what our Principles were, or had entertained Prejudices againſt our Profeſſion, by reaſon of the ſtrange repreſentation of them, by ſome Men of Note, who had taken very wrong Meaſures, and accordingly led others into Miſapprehenſions, of us, and them: and this was firſt put forth about the Year 1643. *in the Name of Seven Congregations then gathered in* London; *ſince which time, divers Impreſſions thereof have been diſperſed abroad, and our end pro-*

propoſed, in good meaſure anſwered, inaſmuch as many (and ſome of thoſe Men eminent, both for Piety and Learning) were thereby ſatisfied, that we were no way guilty of thoſe Heterodoxies and fundamental Errors, *which had too frequently been charged upon us without ground, or occaſion given on our part. And foraſmuch, as that* Confeſſion *is not now commonly to be had, and alſo that many others have ſince embraced the ſame Truth which is owned therein, it was judged neceſſary by us to joyn together*

in giving a Teſtimony to the World, of our firm adhering to thoſe wholeſom Principles, by the publication of this which is now in your hand.

And foraſmuch as our method and manner of expreſſing our Sentiments, in this, doth vary from the former, (although the ſubſtance of the Matter is the ſame) we ſhall freely impart to you the reaſon and occaſion thereof. One thing that greatly prevailed with us to undertake this Work, was (not only to give a full account of ourſelves, to thoſe Chriſtians that differ from us

about the Subject of Baptism, but also) the Profit that might from thence arise, unto those that have any account of our Labours, in their instruction, and establishment in the great Truths of the Gospel; in the clear understanding, and steady belief of which, our comfortable walking with God, and fruitfulness before him in all our ways, is most neerly concerned; and therefore we did conclude it necessary to express ourselves the more fully, and distinctly; and also to fix on such a Method as might be most comprehensive of those things

which we designed to explain our sence and belief of; and finding no defect, in this regard, in that fixed on by the Assembly, and after them, by those of the Congregational way, we did readily conclude it best to retain the same Order *in our present Confession: and also, when we observed, that those last mentioned, did in their Confession (for Reasons which seemed of weight both to themselves and others) chuse not only to expreß their mind in words concurrent with the former in sence, concerning all those Articles wherein they were agreed,*

greed, but also for the most part, without any variation of the Terms, we did in like manner conclude it best to follow their example in making use of the very same words with them both, in these Articles (which are very many) wherein our Faith and Doctrine is the same with theirs, and this we did, the more abundantly, to manifest our consent with both, in all the fundamental Articles of the Christian Religion, as also with many others, whose Orthodox Confessions have been published to the World, on the behalf of the

the Proteſtants *in divers Nations and Cities: and alſo to convince all, that we have no itch to clogg* Religion *with new words, but do readily acquieſce in that form of ſound words, which hath been in conſent with the* holy Scriptures, *uſed by others before us; hereby declaring before* God, Angels, *and* Men, *our hearty agreement with them, in that wholeſom* Proteſtant Doctrin, *which with ſo clear evidence of Scriptures they have aſſerted: ſome things indeed, are in ſome places added, ſome Terms omitted, and ſome few chan-*

changed; but these Alterations are of that nature, as that we need not doubt, any charge or suspicion of unsoundness in the Faith, from any of our Brethren upon the account of them.

In those things wherein we differ from others, we have expresst ourselves with all candor and plainness that none might entertain jealousie of ought secretly lodged in our breasts, that we would not the World should be acquainted with; yet we hope we have also observed those Rules of modesty and humility, as will render nor free-

dom

dom in this reſpect inoffenſive, even to thoſe whoſe Sentiments are different from ours.

We have alſo taken care to affix Texts of Scripture in the Margin, for the confirmation of each Article in our Confeſſion; *in which* Work *we have ſtudiouſly endeavoured to ſelect ſuch as are moſt clear and pertinent, for the proof of what is aſſerted by us: and our earneſt deſire is, that all into whoſe hands this may come, would follow that (never enough commended) Example of the noble* Bereans, *who ſearched the* Scriptures *daily, that they might find*

find out whether the things preached to them were ſo or not.

There is one thing more which we ſincerely profeſs, and earneſtly deſire credence in, viz. *That Contention is moſt remote from our deſign in all that we have done in this matter: and we hope the liberty of an ingenuous unfolding our Principles, and opening our Hearts unto our Brethren, with the Scripture-grounds on which our Faith and Practice leans, will by none of them be either denyed to us, or taken ill from us. Our whole deſign is accompliſhed, if we may obtain that*

Juſtice,

Justice, as to be measured in our Principles, and Practice, and the judgment of both by others, according to what we have now published; *which the* Lord (whose eyes are as a flame of fire) *knoweth to be the* Doctrin, *which with our Hearts we most firmly believe, and sincerely endeavour to conform our Lives to. And oh that other Contentions being laid asleep, the only* care *and* contention *of all, upon whom the the Name of our* blessed Redeemer *is called, might for the future be, to walk humbly with their God, and in the exercise of all*

all love *and* meekneſs *towards each other, to perfect holineſs in the fear of the* Lord, *each one endeavouring to have his converſation ſuch as becometh the* Goſpel; *and alſo ſuitable to his place and capacity, vigorouſly to promote in others the practice of true* Religion, *and undefiled in the ſight of* God *our* Father. *And that in this backſliding day, we might not ſpend our breath in fruitleſs complaints of the evils of others, but may every one begin at home, to reform in the firſt place our own hearts and ways, and then to quicken all, that we may*

have

have influence upon, to the ſame work; *that if the Will of God were ſo, none might deceive themſelves, by reſting in, and truſting to a form of Godlineſs, without the power of it, and inward experience of the efficacy of thoſe Truths that are profeſſed by them.*

And verily there is one ſpring and cauſe of the decay of Religion in our day, which we cannot but touch upon, and earneſtly urge a redreſs of, and that is the neglect of the Worſhip of God in Families, by thoſe to whom the charge and conduct of them is committed. May not

the

the groſs ignorance and inſtability of many, with the prophaneneſs of others, be juſtly charged upon their Parents and Maſters who have not trained them up in the way wherein they ought to walk when they were young? but have neglected thoſe frequent and ſolemn Commands which the Lord hath laid upon them ſo to Chatichize and Inſtruct them, that their tender years might be ſeaſoned with the knowledge of the truth of God, as revealed in the Scriptures; and alſo by their own omiſſion of Prayer, and other Duties of Religion in their Families,

milies, together with the ill example of their looſe Converſation, have inured them firſt to a neglect, and then contempt of all Piety and Religion; we know this will not excuſe the blindneſs or wickedneſs of any; but certainly it will fall heavy upon thoſe that have been thus the occaſion thereof; they indeed die in their ſins, but will not their Blood be required of thoſe under whoſe care they were, who yet permitted them to go on without warning, yea led them into the paths of deſtruction? and will not the diligence of Chriſtians, with reſpect to the

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discharge of these Duties, in Ages past, rise up in judgment against, and condemn many of those who would be esteemed such now.

We shall conclude with our earnest Prayer, That the God *of all Grace, will pour out those measures of his holy Spirit upon us, that the profession of truth may be accompanied with the sound belief, and diligent practice of it by us, that his Name may in all things be glorified, through Jesus Christ our Lord.* Amen.

The

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A CONFESSION OF FAITH.

CHAP. I.

Of the Holy Scriptures.

1. THE Holy Scripture is the onely sufficient, certain, and infallible (a) Rule of all Saving Knowledge, Faith, and Obedience; Although the (b) light of Nature, and the works of Creation and Providence do so far manifest the goodness, wis-

(a) 2 Tim. 3. 15, 16, 17. 1 a. 8. 20. Luke 16. 29, 31. Eph. 2. 20.

(b) Rom. 1. 19, 20, 21, &c. ch. 2. 14, 15. Ps. 19. 1, 2, 3.

wisdom and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and his Will, which is necessary unto Salvation.

c Heb. 1. 1. (c) Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church; and afterward for the better preserving, and propagating of the Truth, and for the more sure Establishment, and Comfort of the Church against the corruption of the Flesh, and the malice of Satan, and of the World, to commit the same wholly unto (d) writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his Will unto his People being now ceased.

d Pro. 22. 19, 20, 21. Rom. 15. 4. 2 Pet. 1. 19, 20.

2. Under the Name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of

Of the Old Teſtament.

Geneſis, Exodus, Leviticus, Numbers, Deuteronomy, Joſhua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Eſther, Job, Pſalms, Proverbs, Eccleſiaſtes, The Song of Songs, Iſaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hoſea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Teſtament.

Matthew, Mark, Luke, John, The Acts of the Apoſtles, Paul's Epiſtle to the Romans, 1 Corinthians,

2 *Corinthians, Galatians, Ephesians, Philippians, Colossians,* 1 *Thessalonians,* 2 *Thessalonians,* 1 *Timothy,* 2 *Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second and third Epistles of John, the Epistle of Jude, the Revelation.* All which are given by the (*e*) inspiration of God, to be the Rule of Faith and Life.

e 2 Tim. 3. 16.

3. The Books commonly called *Apocrypha,* not being of (*f*) Divine Inspiration, are no part of the Canon (or Rule) of the Scripture, and therefore are of no authority to the Church of God, nor to be any otherwise approved or made use of, then other Humane Writings.

f Luke 24. 27. 44. Rom. 3. 2.

4. The Authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any Man, or Church, but wholly upon (*g*) God, (who is

g 2 Pet. 1. 19 20, 21. 2 Tim. 3 16. 2 Thess. 2. 13. 1 Joh. 5. 9.

is truth itſelf) the Author thereof; therefore it is to be received, becauſe it is the Word of God.

5. We may be moved and induced by the teſtimony of the Church of God, to an high and reverent eſteem of the Holy Scriptures; and the heavenlineſs of the Matter, the efficacy of the Doctrine, and the majeſty of the Stile, the conſent of all the Parts, the ſcope of the Whole, (which is to give all glory to God) the full diſcovery it makes of the only Way of Man's Salvation, and many other incomparable Excellencies, and intire Perfections thereof, are Arguments whereby it doth abundantly evidence itſelf to be the Word of God; yet notwithſtanding, our (*b*) full perſwaſion, and aſſurance of the infallible Truth, and Divine Authority thereof, is from the inward work of the Holy Spirit, bearing witneſs by and with the Word in our Hearts.

b Joh. 16. 13, 14. 1 Cor. 2. 10, 11, 12. 1 John 2. 20, 27.

6. The whole Counsel of God concerning all things (*i*) necessary for his own Glory, Man's Salvation, Faith and Life, is either expressly set down or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new Revelation of the Spirit, or Traditions of Men.

i 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9.

Nevertheless we acknowledge the (*k*) inward Illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the Worship of God, and Government of the Church, common to Humane Actions and Societies; which are to be (*l*) ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

k Joh. 6. 45. 1 Cor. 2. 9, 10, 11, 12.

l 1 Cor. 11, 13, 14. & ch. 14. 26. & 40.

7. All

7. All things in Scripture are not alike (*m*) plain in themſelves, nor alike clear unto all; yet thoſe things which are neceſſary to be known, believed, and obſerved for Salvation, are ſo (*n*) clearly propounded, and opened in ſome place of Scripture or other, that not onely the learned, but the unlearned, in a due uſe of ordinary means, may attain to a ſufficient underſtanding of them.

m 2 Pet. 3. 16.

n Pſal. 19. 7. & 119. 130.

8. The Old Teſtament in (*o*) *Hebrew*, (which was the Native Language of the People of God of old) and the New Teſtament in *Greek*, (which at the time of the writing of it) was moſt generally known to the Nations, being immediately inſpired by God, and by his ſingular Care and Providence kept pure in all Ages, are therefore (*p*) authentical; ſo as in all Controverſies of Religion, the Church is finally

o Rom. 3. 2.

p Iſa. 8. 20.

q Act. 15. 15. to appeal unto them (*q*). But because these original Tongues are not known to all the People of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to r Joh. 5. 39. read (*r*) and search them, therefore they are to be translated into the vulgar Language of every Nation, unto which they (*s*) come, s 1 Cor. 14, 6, 9, 11, 12, 24, 28. that the Word of God dwelling (*t*) plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope. t Col. 3. 16.

9. The Infallible Rule of interpretation of Scripture is the u 2 Pet. 1. 20, 21. Act. 15. 15, 16. (*u*) Scripture itself: And therefore when there is a question about the true and full sence of any Scripture, (which is not manifold but one) it must be searched by other places, that speak more clearly.

10. The

10. The ſupream Judge by which all Controverſies of Religion are to be determined, and all Decrees of Councels, Opinions of ancient Writers, Doctrines of Men, and private Spirits, are to be examined, and in whoſe ſentence we are to reſt, can be no other but the Holy Scripture delivered by the Spirit, into which (*x*) Scripture ſo delivered, our Faith is finally reſolved.

x Matth. 22. 29. 31. Eph. 2. 20. Act. 28. 23.

CHAP. II.

Of God and of the Holy Trinity.

1. THE Lord our God is but (*a*) one onely living, and true God; whoſe (*b*) ſubſiſtence is in and of himſelf, (*c*) infinite in be-

a 1 Cor. 8. 4. 6. Deut. 6. 4. *b* Jer. 10. 10. Iſai 48. 12. *c* Exod. 3. 14.

being, and perfection, whose Essence cannot be comprehended by any but himself; (*d*) a most pure Spirit, (*e*) invisible, without body, parts, or passions, who onely hath immortality, dwelling in the light, which no man can approach unto, who is (*f*) immutable, (*g*) immense, (*h*) eternal, incomprehensible, (*i*) Almighty, every way infinit, (*k*) most holy, most wise, most free, most absolute, (*l*) working all things according to the councel of his own immutable, and most righteous will, (*m*) for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, (*n*) the rewarder of them that diligently seek him, and withal most just, (*o*) and terrible in his judgments, (*p*) hating all sin, and who will by no means clear the (*q*) guilty.

d John 4. 24.
e 1 Tim. 1. 17. Deut. 4. 15, 16.
f Mal. 3. 6.
g 1 Kings 8. 27. Jer. 23. 23.
h Psal. 90. 2.
i Gen. 17. 1.
k Isa. 6. 3.
l Ps. 115. 3. Isa. 46. 10.
m Prov. 16. 4. Rom. 11. 36.
n Exod. 34. 6, 7. Heb. 11. 6.
o Neh. 9. 32, 33.
p Ps. 5. 5, 6.
q Exod. 34. 7. Nahum 1. 2, 3.

2. God

2. God, having all (*r*) life, (*s*) glory, (*t*) goodneſs, bleſſedneſs, in and of himſelf, is alone in, and unto himſelf all-ſufficient, not (*u*) ſtanding in need of any Creature which he hath made, nor deriving any glory from them, but onely manifeſting his own glory in, by, unto, and upon them, he is the alone Fountain of all Being, (*x*) of whom, through whom, and to whom are all things, and he hath moſt ſoveraign (*y*) dominion over all creatures, to do by them, for them, or upon them, whatſoever himſelf pleaſeth; in his ſight (*z*) all things are open and manifeſt, his knowledge is (*a*) infinite, infallible, and independant upon the Creature, ſo as nothing is to him contingent, or uncertain; he is moſt holy in all his Councels, in (*b*) all his Works, and in all his Commands; to him is due (*c*) from Angels and Men, whatſoever worſhip, ſervice, or obedience, as

r Joh. 5. 26.
s Pſ. 148. 13.
t Pſ. 119. 68.
u Job 22. 2, 3.
x Rom. 11. 34, 35, 36.
y Dan. 4. 25. & 2. 34, 35.
z Heb. 4. 13.
a Ez. k. 11. 5. Acts 15. 18.
b Pſal. 145. 17.
c Rev. 5. 12, 13, 14.

Crea-

Creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this Divine and Infinite Being there are three subsistences, (*d*) the Father, the Word, (or Son) and Holy Spirit, of one substance, power, and eternity, each having the whole Divine Essence, (*e*) yet the Essence undivided, the Father is of none neither begotten nor proceeding, the Son is (*f*) eternally begotten of the Father, the Holy Spirit (*g*) proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in Nature and Being, but distinguished by several peculiar, relative Properties, and personal Relations; which Doctrine of the Trinity is the Foundation of all our Communion with God, and comfortable dependance on him.

d 1 Joh. 5. 7. Mat. 28. 19. 2 Cor. 13. 14.

e Exod. 3. 14. Joh. 14. 11. 1 Cor. 8. 6.

f Joh. 1. 14. 18.

g Joh. 15. 26. Gal. 4. 6.

CHAP.

CHAP. III.

Of God's Decree.

1. GOD hath (*a*) *decreed* in himself, from all eternity, by the most wise and holy Counsel of his own Will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the Author of sin, (*b*) nor hath fellowship with any therein, nor is violence offered to the will of the Creature, nor yet is the liberty, or contingency of second Causes taken away, but rather (*c*) established, in which appears his Wisdom in disposing all things, and Power, and Faithfulness (*d*) in accomplishing his *Decree*.

a Isai. 46. 10. Eph. 1. 11. Heb. 6. 17. Rom. 9. 15, 18.

b Jam. 1. 13, 17. 1 Joh. 1. 5.

c Acts 4. 27, 28. John 19. 11.

d Numb. 23. 19. Eph. 1. 3 4 5.

2. Although God knoweth whatsoever may, or can come to pass

e Act. 15. 18. pass upon all (*e*) supposed conditions; yet hath he not *decreed* any
f Rom. 9. 11, 13, 16, 18. thing, (*f*) because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the *Decree* of God, for the
g 1 Tim. 5. 21. Mat. 25 41. manifestation of his glory, (*g*) some Men and Angels are pre-destinated, or fore-ordained to Eternal Life, through Jesus Christ, to the
b Eph. 1. 5, 6. (*b*) praise of his glorious grace; others being left to act in their sin
i Rom. 9. 22, 23. Jud. 4. to their (*i*) just condemnation, to the praise of his glorious justice.

4. These Angels and Men thus pre-destinated, and fore-ordained, are particularly, and unchangeably
k 2 Tim. 2. 19. Joh. 13. 18. designed; and their (*k*) number so certain, and definite, that it cannot be either increased, or diminished.

l Eph. 1. 4 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Thess 5. 9. 5. Those of Mankind (*l*) that are pre-destinated to life, God be-

fore

fore the foundation of the world was laid, according to his eternal and immutable Purpose, and the secret councel and good pleasure of his Will, hath chosen in Christ unto everlasting glory, out of his meer free grace and love; (*m*) without any other thing in the creature as a condition or cause moving him thereunto.

(*m*) Rom. 9. 13. 16. Eph. 1. 6, 12.

6. As God hath appointed the Elect unto glory, so he hath by the eternal and most free purpose of his Will, fore-ordained (*o*) all the means thereunto, wherefore they who are elected, being fal'n in *Adam*, (*p*) are redeemed by Christ, are effectually (*q*) called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith (*r*) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the Elect (*s*) only.

(*o*) 1 Pet. 1. 2. 2 Thess. 2. 13.
(*p*) 1 Thess. 5. 9, 10.
(*q*) Rom. 8. 30. 2 Thess. 2. 13.
(*r*) 1. Pet. 1. 5.
(*s*) Joh. 10. 26. Joh. 17. 9. Joh. 6. 64.

7. The

7. The Doctrine of this high Myſtery of Pre-deſtination, is to be handled with ſpecial prudence, and care; that men attending the Will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be aſſured of their (*t*) eternal election; ſo ſhall this Doctrine afford matter (*u*) of praiſe, reverence, and admiration of God, and (*x*) of humility, diligence, and abundant (*y*) conſolation, to all that ſincerely obey the Goſpel.

t 1 Theſſ. 1. 4. 5.
2 Pet. 1. 10.
u Eph 1. 6. Rom. 11. 33.
x Rom. 11. 5, 6.
y Luk. 10. 20.

CHAP.

CHAP. IV.
Of Creation.

1. IN the beginning it pleaſed God the Father, (*a*) Son, and Holy Spirit, for the manifeſtation of the glory of (*b*) his Eternal Power, Wiſdom, and Goodneſs, to *create* or *make* the World, and all things therein, (*c*) whether viſible or inviſible, in the ſpace of ſix days, and all very good.

a Joh. 1. 2, 3. Heb. 1. 2. Job. 26. 13.
b Rom. 1. 20.
c Col. 1. 16. Gen. 2. 1, 2.

2. After God had made all other Creatures, he *created* (*d*) Man, Male and Female, with (*e*) reaſonable and immortal Souls, rendring them fit unto that Life to God, for which they were *created*; being (*f*) made after the image of God, in knowledge, righteouſneſs, and true holineſs; having the Law

d Gen. 1. 27.
e Gen. 2. 7.
f Eccleſ. 7. 29 Gen. 1. 26.

g Rom. 2. 14, 15. Law of God (*g*) written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of
b Gen. 3. 6. their own will, which was (*b*) subject to change.

3. Besides the Law written in
i Gen. 6. 17. & ch. 3 8, 9, &c. their Hearts, they received (*i*) a Command not to eat of the Tree of Knowledge of Good and Evil; which whil'st they kept, they were happy in their Communion with
k Gen. 1. 26, 28. God, and had Dominion (*k*) over the Creatures.

CHAP.

CHAP. V.

Of Divine Providence.

1. GOD the good *Creator* of all things, in *his* infinite power, and wiſdom, doth (*a*) uphold, direct, diſpoſe, and govern all Creatures, and Things, from the greateſt even to the (*b*) leaſt, by *his* moſt wiſe and holy Providence, to the end for the which they were *created*, according unto *his* infallible foreknowledge, and the free and immutable councel of *his* (*c*) own Will; to the praiſe of the glory of *his* wiſdom, power, juſtice, infinite goodneſs and mercy.

a Heb. 1. 3. Job 38. 11. Iſa. 46. 10, 11. Pſal. 135. 6.
b Matth. 10. 29, 30, 31.
c Eph. 1. 11.

2. Although in relation to the foreknowledge and *Decree* of *God*, the firſt cauſe, all things come to paſs

d Acts 2. 23. pass (*d*) immutably and infallibly; so that there is not any thing, be-
e Prov. 16. 33. falls any (*e*) by chance, or without *his Providence*; yet by the same *Providence* he ordereth them to fall out, according to the nature
f Gen. 8. 22. of second causes, either (*f*) necessarily, freely, or contingently.

3. God in *his* ordinary *Providence* (*g*) maketh use of means; yet is free (*h*) to work, without, (*i*) above, and (*k*) against them at *his* pleasure.

g Act. 27. 31. 44.
h Isa. 55. 10, 11.
i Hos. 1. 7.
k Rom. 4. 19, 20, 21.
Dan. 3. 27.

4. The Almighty Power, unsearchable Wisdom, and infinite Goodness of *God*, so far manifest themselves in *his Providence*, that
l Rom. 11. 32, 33, 34. 2 Sam. 24. 1. 1 Chro. 21. 1. *his* determinate Councel (*l*) extendeth itself even to the first Fall, and all other sinful Actions both of Angels and Men; (and that not by a bare permission)
m 2 Kings 19. 28. Psal. 76. 10. which also he most wisely and powerfully (*m*) boundeth, and other-

otherwiſe ordereth, and governeth, in a manifold diſpenſation to *his* moſt holy (*n*) ends: yet ſo, as the ſinfulneſs of their acts proceedeth onely from the Creatures, and not from *God*; who being moſt holy and righteous, neither is nor can be, the Author or (*o*) Approver of ſin.

(*n*) Gen. 50. 20. Iſa. 10. 6, 7, 12.

(*o*) Pſal. 50. 21. 1 Joh. 2. 16.

5. The moſt wiſe, righteous, and gracious *God*, doth oftentimes, leave for a ſeaſon *his* own children to manifold temptations, and the corruptions of their own heart, to chaſtiſe them for their former ſins, or to diſcover unto them the hidden ſtrength of corruption, and deceitfulneſs of their hearts, (*p*) that they may be humbled; and to raiſe them to a more cloſe and conſtant dependence for their ſupport upon himſelf; and to make them more watchful againſt all future occaſions of ſin, and for other juſt and holy ends.

(*p*) 2 Chro. 32. 25, 26, 31. 2 Sam. 24. 1. 2 Cor. 12. 7, 8, 9.

So that whatſoever befals any of

of his Elect is by his appointment,
q Rom.8.28. for his glory, (q) and their good.

6. As for those wicked and ungodly men, whom God, as a righteous Judge, for former sin doth
r Rom.1.24, 26, 28. ch.11.7,8. (r) blind and harden; from them he not onely withholdeth his (s)
s Deut.29.4. Grace, whereby they might have been enlightned in their understanding, and wrought upon in their hearts; but sometimes also
t Mat.13.12. withdraweth (t) the gifts which they had, and exposeth them to
u Deut.2.30. 2 Kings 8. 12, 13. such (u) objects as their *corruptions* makes occasion of sin; and
x Psal. 81. 11, 12. withal, (x) gives them over to their own Lusts, the temptations of
2 Thess. 2. 10,11,12. the World, and the power of Satan, whereby it comes to pass, that
y Exod. 8. 15. 32. Isai 6.9.10. they (y) harden themselves, even under those means which God u-
1 Pet.2.7,8. seth for the softning of others.

7. As the *Providence* of *God* doth in general reach to all *Creatures*, so after a more special manner

ner it taketh care of his (z) *Church*, and disposeth of all things to the good thereof.

z 1 Tim. 4. 10. Amos 9.8,9. Isa.43.3,4,5.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

1. ALthough *God created Man* upright, and perfect, and gave him a righteous Law, which had been unto Life had he kept it, (a) and threatned Death upon the breach thereof; yet he did not long abide in this honour; (b) Satan using the subtilty of the Serpent to seduce *Eve*, then by her seducing *Adam*, who without any compulsion, did wilfully transgress the Law of their *Creation*, and the

a Gen.2.16, 17.

b Gen.3.12, 13. 2 Cor.11.3.

the Command given unto them, in eating the forbidden Fruit; which *God* was pleaſed according to *his* wiſe and holy *Councel* to permit, having purpoſed to order it, to *his* own glory.

2. Our firſt *Parents* by this *Sin*, fell from their (*c*) original righteouſneſs and communion with *God*, and we in them, whereby death came upon all; (*d*) all becoming dead in *Sin*, and wholly defiled, (*e*) in all the faculties, and parts of ſoul, and body.

c Rom. 3. 23.

d Rom. 5. 12, &c.

e Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10—19.

3. They being the (*f*) root, and by *God's* appointment, ſtanding in the room, and ſtead of all Mankind; the guilt of the *Sin* was imputed, and *corrupted* Nature conveyed, to all their Poſterity, deſcending from them by ordinary generation, being now (*g*) conceived in *Sin*, and by nature children (*h*) of Wrath, the ſervants of *Sin*, the ſubjects (*i*) of *Death*, and all

f Rom. 5. 12—19. 1 Cor. 15 21, 22, 45, 49.

g Pſ. 51. 5. Job 14. 4.

h Eph. 2. 3.

i Rom. 6. 20. & ch. 5. 12.

all other miseries, spiritual, temporal and eternal, unless the *Lord Jesus* (*k*) set them free.

(*k*) Heb. 2. 14. 1 Thess. 1. 10.

4. From this original *corruption*, whereby we are (*l*) utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do (*m*) proceed all actual transgressions.

(*l*) Rom. 8. 7. Col. 1. 21.

(*m*) Jam. 1. 14, 15. Mat. 15. 19.

5. This *corruption* of Nature, during this Life, doth (*n*) remain in those that are regenerated: and although it be through *Christ* pardoned, and mortified, yet both itself, and the first motions thereof, are truly and properly (*o*) *Sin*.

(*n*) Rom. 7. 18. 23. Eccl. 7. 20. 1 Joh. 1. 8.

(*o*) Rom. 7. 24, 25. Gal. 5. 17.

C CHAP.

Chap. VII.

Of God's Covenant.

1. THE distance between *God* and the *Creature* is so great, that although reasonable *Creatures* do owe obedience unto him as their *Creator*, yet they could never have attained the reward of Life, but by some (*a*) voluntary condescension on *God's part*, which he hath been pleased to express, by way of *Covenant*.

a Luk. 17. 10. Job 35. 7, 8.

2. Moreover, *Man* having brought himself (*b*) under the *curse* of the Law by his fall, it pleased the *Lord* to make a *Covenant* of *Grace*, wherein he freely offereth unto *Sinners*, (*c*) Life and Salvation by *Jesus Christ*, requiring of them Faith in him, that they may be

b Gen. 2. 17. Gal. 3. 10. Rom. 3. 20, 21.
c Rom. 8. 3. Mark 16. 15, 16. Joh. 3. 16.

be ſaved; and (*d*) promiſing to give unto all thoſe that are ordained unto eternal *Life*, his holy *Spirit*, to make them willing, and able to believe.

d Ezek. 36. 26, 27. Joh. 6. 44, 45. Pſal. 110. 3.

3. This *Covenant* is revealed in the Goſpel; firſt of all to *Adam* in the promiſe of Salvation by the (*e*) Seed of the Woman, and afterwards by farther ſteps, until the full (*f*) diſcovery thereof was compleated in the New Teſtament; and it is founded in that (*g*) Eternal *Covenant* tranſaction, that was between the *Father* and the *Son*, about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the Poſterity of fallen *Adam*, that ever were (*g*) ſaved, did obtain Life and a bleſſed Immortality; *Man* being now utterly uncapable of acceptance with *God* upon thoſe terms, on which *Adam* ſtood in his ſtate of Innocency.

e Gen. 3. 15.

f Heb. 1. 1.

g 2 Tim. 1. 9. Tit. 1. 2.

g Heb. 11. 6, 13. Rom. 4. 1, 2, &c. Acts 4. 12. John 8. 56.

CHAP. VIII.

Of Christ the Mediator.

1. IT pleased *God*, in his eternal purpose, to chuse and ordain the *Lord Jesus*, his onely begotten *Son*, according to the *Covenant* made between them both, (*a*) to be the *Mediator* between *God* and *Man*; the (*b*) Prophet, (*c*) Priest and (*d*) King; Head and Saviour of his Church, the Heir of all things, and Judge of the World: Unto whom he did from all eternity (*e*) give a People to be his Seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

a Isai. 42. 1. 1 Pet. 19, 20.
b Acts 3. 22.
c Heb. 5. 5, 6.
d Psal. 2. 6. Luke 1. 33. Eph. 1. 23.
Heb. 1. 2. Acts 17 31.
e Isai. 53. 10. John 17. 6. Rom. 8. 30.

2. The *Son of God*, the second Person in the *Holy Trinity*, being very and eternal *God*, the brightness

neſs of the Father's glory, of one ſubſtance and equal with *him*: who made the World, who upholdeth and governeth all things he hath made: did, when the fulneſs of time was come, take upon him (*f*) Man's nature, with all the eſſential Properties, and common Infirmities thereof, (*g*) yet without Sin: being conceived by the *Holy Spirit* in the *Womb* of the *Virgin Mary*, the *Holy Spirit* coming down upon her, and the power of the *moſt High* overſhadowing her, (*h*) and ſo was made of a *Woman*, of the Tribe of *Judah*, of the Seed of *Abraham*, and *David*, according to the *Scriptures*: So that two whole, perfect, and diſtinct Natures, were inſeparably joined together in one Perſon, without *converſion*, *compoſition*, or *confuſion*; which Perſon is very *God*, and very *Man*, yet one (*i*) *Chriſt*, the onely *Mediator* between *God* and *Man*.

f Joh. 1. 1. 14. Gal. 4. 4.

g Rom. 8. 3. Heb. 2. 14. 16, 17. ch. 4. 15.

h Luke 1. 27, 31, 35.

i Rom. 9. 5. 1 Tim. 2. 5.

3. The *Lord Jesus* in his Humane Nature thus united to the Divine, in the Person of the *Son*, was sanctified, and anointed (*k*) with the *Holy Spirit*, above measure; having in him (*l*) all the treasures of Wisdom and Knowledge; in whom it pleased the *Father*, that (*m*) all fulness should dwell: to the end, that being (*n*) holy, harmless, undefiled, and full (*o*) of *Grace*, and *Truth*, he might be throughly furnished to execute the Office of a *Mediator*, and (*p*) *Surety*; which Office he took not upon himself, but was thereunto (*q*) called by his *Father*; who also put (*r*) all Power and Judgment in his hand, and gave him Commandment to execute the same.

k Psal. 45. 7. Acts 10. 38. John 3. 34.
l Col. 2. 3.
m Col. 1. 19.
n Heb. 7. 26.
o Joh. 1. 14.
p Heb. 7. 22.
q Heb. 5. 5.
r John 5. 22, 27. Mat. 28 18. Acts 2. 36.

4. This Office the *Lord Jesus* did most (*s*) willingly undertake, which that he might discharge he was made under the Law, (*t*) and did

s Ps. 40. 7, 8. Heb. 10. 5—11. John 10. 18.
t Gal. 4. 4. Matth. 3. 15.

did perfectly fulfil it, and underwent the (*u*) punishment due to us, which we should have born and suffered, being made (*x*) *Sin* and a *Curse* for us: enduring most grievous sorrows (*y*) in his Soul; and most painful sufferings in his Body; was crucified, and died, and remained in the state of the dead; yet saw no (*z*) *corruption*: on the (*a*) third day he arose from the dead, with the same (*b*) body in which he suffered; with which he also (*c*) ascended into Heaven; and there sitteth at the right hand of *his Father*, (*d*) making intercession; and shall (*e*) return to judge *Men* and *Angels*, at the end of the World.

u Gal. 3. 13. Isa. 53. 6. 1 Pet. 3. 18.
x 2 Cor. 5. 21.
y Mat. 26. 37, 38. Luke 22. 44. Mat. 27. 46.
z Act. 13. 37.
a 1 Cor. 15. 3, 4.
b John 20. 25, 27.
c Mar. 16. 19. Acts 1. 9, 10, 11.
d Rom. 8. 34. Heb. 9. 24.
e Act. 10. 42. Rom. 14. 9, 10. Acts 1. 10.

5. The *Lord Jesus*, by his perfect obedience and sacrifice of himself, which he through the Eternal *Spirit* once offered up unto *God*, (*f*) hath fully satisfied the Justice of *God*, procured reconciliation, and purchased an Everlast-

f Heb. 9. 14. 26. 10. 14. Rom. 3. 25, 26.

ing Inheritance in the Kingdom of
g John 17.2. Heb. 9. 15. Heaven, (g) for all those whom the *Father* hath given unto him.

6. Although the Price of Redemption was not actually paid by
*1 Cor. 4.10. Heb. 4. 2. 1 Pet. 1.10, 11. *Christ*, till after his *Incarnation*, * yet the vertue, efficacy, and benefit thereof were communicated to the Elect in all Ages successively, from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the *Woman*, which should bruise
b Rev. 13.8. the Serpent's Head; (b) and the Lamb slain from the foundation
i Heb. 13.8. of the World: (i) Being *the same yesterday, and to day, and for ever.*

7. Christ in the work of *Mediation* acteth according to both Natures, by each Nature doing that which is proper to itself; yet by reason of the Unity of the Person, that which is proper to one Nature,

ture, is sometimes in *Scripture* attributed to the Person (*k*) denominated by the other Nature.

k John 3. 13. Acts 20. 28.

8. To all those for whom Christ hath obtained Eternal Redemption, he doth certainly, and effectually (*l*) apply, and communicate the same; making intercession for them; uniting them to himself by his Spirit; (*m*) revealing unto them, in and by the Word, the Mystery of Salvation; perswading them to believe, and obey; (*n*) governing their Hearts by his Word and Spirit, and (*o*) overcoming all their Enemies by his Almighty Power, and Wisdom, in such manner, and ways, as are most consonant to his wonderful, and (*p*) unsearchable dispensation; and all of free, and absolute Grace, without any condition foreseen in them, to procure it.

l John 6. 37. chap. 10. 15, 16. & ch. 17. 9. Rom. 5. 10.

m Joh. 17. 6. Eph. 1. 9. 1 Joh. 5. 20.

n Rom. 8. 9, 14.

o Psal. 110. 1. 1 Cor. 15. 25, 26.

p John 3. 8. Eph. 1. 8.

9. This Office of Mediator between God and Man, is proper
q 1 Tim. 2. 5. (q) onely to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof tranferr'd from him to any other.

10. This number and order of Offices is necessary; for in re-
r John 1. 18. spect of our (r) ignorance, we stand in need of his prophetical Office; and in respect of our alie-
s Col. 1. 21. Gal. 5. 17. nation from God, (s) and imperfection of the best of our services, we need his Priestly Office, to reconcile us, and present us acceptable unto God: and in respect of our averseness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his Kingly
t John 16. 8. Psal. 110. 3. Luk. 1. 74, 75. Office, (t) to convince, subdue, draw, uphold, deliver, and preserve us to his Heavenly Kingdom.

CHAP.

CHAP. IX.

Of Free Will.

1. GOD hath indued the Will of Man with that natural liberty and power of acting upon choice, that it is (*a*) neither forced, nor by any necessity of nature determined to do good or evil.

(*a*) Mat. 17. 12. Jam. 1. 14. Deut. 30. 19.

2. Man in his state of innocency, had freedom, and power, to will, and to do, that (*b*) which was good, and well-pleasing to God; but yet (*c*) was mutable, so that he might fall from it.

(*b*) Eccl. 7. 29.

(*c*) Gen. 3. 6.

3. Man, by his fall into a state of sin, hath wholly lost (*d*) all ability of will, to any spiritual good accompanying salvation; so as a natu-

(*d*) Rom. 5. 6. ch. 8. 7.

natural man, being altogether averse from that good, (e) and dead in sin, is not able, by his own strength, to (f) convert himself, or to prepare himself thereunto.

e Eph. 2. 1. 5.

f Tit. 3. 3. 4. 5. John 6. 44.

4. When God converts a sinner, and translates him into the state of Grace, (g) he freeth him from his natural bondage under sin, and by his Grace alone, enables him (h) freely to will, and to do that which is spiritually good; yet so as that, by reason of his (i) remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

g Col. 1. 13. John 8. 36.

h Phil. 2. 13.

i Rom. 7. 15, 18, 19, 21, 23.

5. The Will of Man is made (k) perfectly, and immutably free to good alone, in the state of Glory only.

k Eph. 4. 13.

CHAP.

Chap. X.

Of Effectual Calling.

1. THose whom God hath predestinated unto Life, he is pleased in his appointed, and accepted time, (*a*) effectually to call by his Word, and Spirit, out of that state of Sin, and Death, in which they are by Nature, to Grace and Salvation (*b*) by Jesus Christ; enlightning their minds, spiritually, and savingly, to (*c*) understand the things of God; taking away their (*d*) heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his Almighty Power determining them (*e*) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (*f*) most freely, being made willing by his Grace.

a Rom. 8. 30. Rom 11. 7. Eph. 1. 10, 11. 2 Thess. 2. 13, 14.

b Eph. 2. 1—6.

c Acts 26. 18. Eph. 1. 17, 18.

d Ezek. 36. 26.

e Deut. 30. 6. Ezek. 36. 27. Eph. 1. 19.

f Psal. 110. 3. Cant. 1. 4.

2. This

2. This Effectual Call is of God's free and ſpecial Grace alone, (*g*) not from any thing at all foreſeen in man, nor from any power, or agency in the Creature, co-working with his ſpecial Grace, (*h*) the Creature being wholly paſſive therein, being dead in ſins and treſpaſſes, until being quickned and renewed by the holy Spirit, he is thereby enabled to anſwer this Call, and to embrace the Grace offered and conveyed in it, and that by no leſs (*i*) power than that which raiſed up Chriſt from the dead.

(*g*) 2 Tim. 1. 9. Eph. 2. 8.

(*h*) 1 Cor. 2. 14. Eph. 2. 5. John 5. 25.

(*i*) Eph. 1. 19, 20.

3. Elect Infants dying in infancy, are (*k*) regenerated and ſaved by Chriſt through the Spirit; who worketh when, and where, and (*l*) how he pleaſeth: ſo alſo are all other Elect Perſons, who are uncapable of being outwardly called by the Miniſtry of the Word.

(*k*) John 3. 3, 5, 6.

(*l*) John 3. 8.

4. Others

4. Others not elected, although they may be called by the Ministry of the Word, (*m*) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Christ; and therefore cannot be saved: much less can men that receive not the Christian Religion (*o*) be saved; be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess.

(*m*) Mat. 22. 14. ch. 13. 20, 21. Heb. 6. 4, 5.

(*n*) John 6. 44, 45, 65. 1 Joh. 2. 24, 25.

(*o*) Acts 4. 12. John 4. 22. ch. 17. 3.

CHAP.

CHAP. XI.

Of Justification.

1. THose whom God effectually calleth, he also freely (*a*) justifieth, not by infusing righteousness into them, but by (*b*) pardoning their sins, and by accounting, and accepting their Persons as (*c*) righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone, not by imputing faith itself, the act of believing, or any other (*d*) evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole Law, and passive obedience in his death, for their whole and sole righteousness, they (*e*) receiving, and resting on him, and his righteousness, by

a Rom. 3. 24. ch. 8. 30.
b Rom. 4. 5, 6, 7, 8. Eph. 1. 7.
c 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19.
d Phil. 3. 8, 9. Eph. 2. 8, 9, 10.
e John 1. 12. Rom. 5. 17.

by Faith; which Faith they have not of themselves, it is the Gift of God.

2. Faith thus receiving and resting on Christ, and his Righteousness, is the (*f*) alone Instrument of Justification: yet it is not alone in the person justified, but is ever accompanied with all other saving Graces, and is no dead Faith, (*g*) but worketh by love.

f Rom. 3. 28.

g Gal. 5. 6. James 2. 17, 22, 26.

3. Christ, by his obedience, and death, did fully discharge the debt of all those that are justified; and did by the sacrifice of himself, in the blood of his Cross, undergoing in their stead, the penalty due unto them, make a proper, real and full satisfaction (*b*) to God's justice in their behalf; yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both (*i*) freely, not for any thing

b Heb. 10. 14. 1 Pet. 1. 18, 19. Isa. 53. 5, 6.

i Rom. 8. 32. 2 Cor. 5. 21.

thing in them, their Justification is onely of Free Grace, that both the exact Justice and rich Grace of *God* might be (*k*) glorified in the Justification of sinners.

k Rom. 3. 26. Eph. 1. 6, 7. ch. 2. 7.

4. God did from all eternity decree to (*l*) justifie all the Elect, and Christ did in the fulness of time die for their Sins, and rise (*m*) again for their Justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time (*n*) actually apply Christ unto them.

l Gal. 3. 8. 1 Pet. 1. 2. 1 Tim. 2. 6.

m Rom. 4. 25.

n Col. 1. 21, 22. Tit. 3. 4, 5, 6, 7.

5. God doth continue to (*o*) forgive the sins of those that are justified, and although they can never fall from the state of (*p*) justification, yet they may by their sins fall under God's (*q*) fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they (*r*) humble

o Mat. 6. 12. 1 Joh. 1. 7, 9.

p Joh. 10. 28.

q Ps. 89. 31, 32, 33.

r Psal. 32. 5. & 51. Mat. 26. 75.

ble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of Believers under the Old Testament, was in all these respects, *(s)* one and the same with the justification of Believers under the New Testament.

s Gal. 3. 9. Rom. 4. 22, 23, 24.

Chap. XII.

Of Adoption.

ALL those that are justified, *God* vouchsafed in, and for the sake of his onely *Son Jesus Christ*, to make partakers of the Grace *(a)* of *Adoption*; by which they are taken into the Number, and enjoy the Liberties, and *(b)* Priviledges of Children of *God*; have his *(c)* Name put upon them, *(d)* receive the

a Eph. 1. 5. Gal. 4. 4, 5.

b John 1. 12. Rom. 8. 17.
c 2 Cor. 6. 18. Rev. 3. 12.
d Rom. 8. 15.

the *Spirit* of *Adoption*, (*e*) have access to the Throne of Grace with boldness; are enabled to cry, *Abba*, *Father*; are (*f*) pitied, (*g*) protected, (*i*) provided for, and (*k*) chastned by him, as by a Father; yet never (*l*) cast off, but sealed (*m*) to the Day of Redemption, and inherit the Promises, (*n*) as Heirs of Everlasting Salvation.

e Gal. 4. 6. Eph. 2. 18.
f Ps. 103. 13.
g Prov. 14. 26.
i 1 Pet. 5. 7.
k Heb. 12. 6.
l Is. 54. 8, 9. Lam. 3. 31.
m Eph. 4. 30.
n Heb. 1. 14. ch. 6. 12.

CHAP. XIII.

Of Sanctification.

1. THey who are united to Christ, effectually called, and regenerated, having a new Heart, and a new Spirit created in them, through the vertue of Christ's Death and Resurrection; are also (*a*) farther sanctified, really, and personally, through the same vertue, (*b*) by his Word and Spi-

a Acts 20. 32. Rom. 6. 5. 6.
b Joh. 17. 17. Eph. 3. 16, 17, 18, 19. 1 Thess. 5. 21, 22, 23.

Spirit dwelling in them; (*c*) the dominion of the whole body of ſin is deſtroyed, (*d*) and the ſeveral luſts thereof, are more and more weakned, and mortified; and they more and more quickned, and (*e*) ſtrengthned in all ſaving Graces, to the (*f*) practice of all true Holineſs, without which no man ſhall ſee the Lord.

c Rom. 6. 14.
d Gal. 5. 24.
e Col. 1. 11.
f 2 Cor. 7. 1. Heb. 12. 14.

2. This Sanctification is (*g*) throughout, in the whole man, yet imperfect (*h*) in this life; there abideth ſtill ſome remnants of corruption in every part, whence ariſeth a (*i*) continual, and irreconcilable war; the Fleſh luſting againſt the Spirit, and the Spirit againſt the Fleſh.

g 1 Theſſ. 5. 23.
h Rom. 7. 18, 23.
i Gal. 5. 17. 1 Pet. 2. 11.

3. In which war, altho' the remaining corruption for a time may much (*k*) prevail, yet, through the continual ſupply of ſtrength, from the *ſanctifying Spirit* of *Chriſt*, the (*l*) regenerate part doth overcome;

k Rom. 7. 23.
l Rom. 6. 14.

come; and so the Saints grow in Grace, perfecting Holiness in the fear of God, (*m*) pressing after an Heavenly Life, in Evangelical Obedience to all the Commands which *Christ*, as *Head* and *King*, in his *Word* hath prescribed to them.

(*m*) Eph. 4. 15, 16. 2 Cor. 3. 18. ch. 7. 1.

CHAP. XIV.

Of Saving Faith.

1. THE Grace of *Faith*, whereby the Elect are enabled to believe to the saving of their Souls, is the work of the *Spirit* of *Christ* (*a*) in their Hearts, and is ordinarily wrought by the Ministry of the (*b*) Word; by which also, and by the administration of *Baptism*, and the *Lord's Supper*, *Prayer* and other *Means* appointed of *God*, it is increased, (*c*) and strengthned,

(*a*) 2 Cor. 4. 13. Eph. 2. 8.

(*b*) Rom. 10. 14. 17.

(*c*) Luke 17. 5. 1 Pet. 2. 2. Acts 20. 32.

2. By

2. By this *Faith*, a Christian believeth to be true, * whatsoever is revealed in the *Word*, for the Authority of *God* himself; and also apprehendeth an excellency therein, (*d*) above all other *Writings*; and all things in the *World*: as it bears forth the Glory of *God* in his Attributes, the Excellency of *Christ* in his Nature and Offices, and the Power and Fulness of the *Holy Spirit* in his Workings, and Operations; and so is enabled to (*e*) cast his Soul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the (*f*) commands, trembling at the (*g*) threatnings, and embracing the (*b*) promises of *God*, for this life, and that which is to come: But the principal Acts of Saving Faith, have immediate relation to *Christ*, accepting, receiving, and resting upon (*i*) him alone, for Justi-

* Acts 24.14.

d Ps. 19.7,8, 9.10. Ps. 119.72.

e 2 Tim. 1. 12.

f Joh. 15.14.

g Isai. 66.2.

b Heb. 11.13.

i John 1. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11.

Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace.

3. This *Faith*, although it be different in degrees, and may be weak, (*k*) or strong, yet it is in the least degree of it, different in the kind, or nature of it (as is all other Saving Grace) from the Faith, (*l*) and common Grace of temporary believers; and therefore though it may be many times assailed, and weakned, yet it gets (*m*) the victory, growing up in many, to the attainment of a full (*n*) assurance through *Christ*, who is both the Author (*o*) and Finisher of our *Faith*.

(*k*) Heb. 5. 13, 14. Mat. 6. 30. Rom. 4. 19, 20.
(*l*) 2 Pet. 1. 1.
(*m*) Eph. 6. 16. 1 Joh. 5. 4, 5.
(*n*) Heb. 6. 11, 12. Col. 2. 2.
(*o*) Heb. 12. 2.

CHAP.

CHAP. XV.

Of Repentance unto Life and Salvation.

1. SUch of the Elect as are converted at riper years, having (*a*) sometimes lived in the state of Nature, and therein served divers Lusts and Pleasures, God in their *Effectual Calling* giveth them Repentance unto Life. (*a*) Tit. 3. 2, 3, 4, 5.

2. Whereas there is none that doth good, and sinneth (*b*) not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins, and provocations, God hath in the Covenant of Grace, mercifully (*b*) Eccl. 7. 20.

ly provided that Believers so sinning, and falling, (*c*) be renewed through Repentance unto Salvation.

c Luke 22. 31, 32.

3. This Saving Repentance is an (*d*) Evangelical Grace, whereby a person, being by the *Holy Spirit* made sensible of the manifold evils of his sin, doth, by Faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self-abhorrency; (*e*) praying for pardon, and strength of grace, with a purpose and endeavour by supplies of the *Spirit*, to (*f*) walk before God unto all well pleasing in all things.

d Zech. 12. 10. Acts 11. 18.

e Ezek. 36. 31. 2 Cor. 7. 11.

f Psal. 119. 6. Ps. 119. 128.

4. As Repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every man's duty, to repent of his (*g*) particular known sins, particularly.

g Luke 19. 8. 1 Tim. 1. 13, 15.

5. Such

5. Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto Salvation, that although there is no sin so small, but it deserves (h) damnation; yet there is no sin so great, that it shall bring damnation on them that (i) repent; which makes the constant preaching of Repentance necessary.

h Rom. 6. 23.

i 1 Kin. 18. 18. Isai. 55. 7.

CHAP. XVI.

Of Good Works.

1. Good Works are only such as God hath (a) commanded in his Holy Word, and not such as without the warrant thereof, are devised by men, out of blind zeal, (b) or upon any pretence of good intentions.

a Mic. 6. 8. Heb. 13. 21.

b Mat. 15. 9. Isai. 29. 13.

2. These good works, done in obedience to God's commandments, are the Fruits and Evidences (c) of a true and lively Faith; and by them Believers manifest their (d) Thankfulness, strengthen their (e) Assurance, edifie their (f) Brethren, adorn the Profession of the Gospel, stop the Mouths of the Adversaries, and glorifie (g) God, whose Workmanship they are, created in Christ Jesus (h) thereunto, that having their Fruit unto Holiness, they may have the end (i) Eternal Life.

c Jam. 2. 18, 22.
d Psal. 116. 12, 13.
e 1 John 2 3, 5.
2 Pet. 1. 5—11.
f Mat. 5. 16.
g 1 Tim. 6. 1. 1 Pet. 2. 15. Phil. 1. 11.
h Eph. 2. 10.
i Rom. 6. 22.

3. Their ability to do good works, is not at all of themselves, but wholly from the Spirit (k) of Christ; and that they may be enabled thereunto, besides the Graces they have already received, there is necessary an (l) actual influence of the same Holy Spirit, to work in them to will, and to do, of his good pleasure; yet are they not here-

k John 15. 4, 6.
l 2 Cor. 3. 5. Phil. 2. 13.

hereupon to grow negligent, as if they were not bound to perform any Duty, unleſs upon a ſpecial motion of the Spirit, but they ought to be diligent in (*m*) ſtirring up the Grace of God that is in them.

(*m*) Phil. 2. 12. Heb. 6. 11, 12. Iſa. 64. 7.

4. They who in their obedience attain to the greateſt height which is poſſible in this life, are ſo far from being able to ſuperrogate, and to do more than God requires, as that (*n*) they fall ſhort of much which in duty they are bound to do.

(*n*) Job 9. 2, 3. Gal. 5. 17. Luke 17. 10.

5. We cannot by our beſt works merit pardon of Sin or Eternal Life at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come, and the infinite diſtance that is between us and God, whom by them we can neither profit, nor ſatisfie, for the debt of our (*o*) former ſins; but when we

(*o*) Rom. 3. 20. Eph. 2. 8, 9. Rom. 4. 6.

have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his (p) Spirit, and as they are wrought by us they are defiled (q) and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

p Gal. 5. 22, 23.

q Isai. 64. 6. Psal. 143. 2.

6. Yet notwithstanding the persons of Believers being accepted through Christ their good works also are accepted in (r) him; not as though they were in this life wholly unblameable and unreprovable in God's sight, but that he looking upon them in his Son, is pleased to accept and reward that which is (s) sincere, although accompanied with many weaknesses and imperfections.

r Eph. 1. 6. 1 Pet. 2. 5.

s Mat. 25 21, 23. Heb. 6. 10.

7. Works done by unregenerate men, although for the matter of

of them they may be things which God commands, and of good use, both to themselves and (*t*) others; yet because they proceed not from a heart purified by (*u*) Faith, nor are done in a right manner according to the (*w*) Word, nor to a right end the (*x*) glory of God, they are therefore sinful and cannot please God, nor make a man meet to receive Grace from (*y*) God; and yet their neglect of them is more sinful and (*z*) displeasing to God.

t 2 Kings 10. 30. 1 Kings 21. 27, 29.
u Gen. 4. 5. Heb. 11. 4, 6.
w 1 Cor. 13. 1.
x Mat. 6. 2, 5.
y Amos 5. 21, 22. Rom. 9. 16. Tit. 3. 5.
z Job 21. 14, 15. Mat. 25. 42, 43.

CHAP. XVII.

Of Perſeverance of the Saints.

1. THoſe whom God hath accepted in the Beloved, effectually called and ſanctified by his Spirit, and given the precious Faith of his Elect unto, can neither totally nor finally fall from the ſtate of Grace, (*a*) but ſhall certainly perſevere therein to the end and be eternally ſaved, ſeeing the Gifts and Callings of God are without Repentance, (whence he ſtill begets and nouriſheth in them Faith, Repentance, Love, Joy, Hope, and all the Graces of the Spirit unto immortality) and though many ſtorms and floods ariſe and beat againſt them, yet they ſhall never be able to take them

(*a*) John 10. 28, 29. Phil. 1. 6. 2 Tim. 2. 19. 1 Joh. 2. 19.

them off that Foundation and Rock which by Faith they are faſtned upon: notwithſtanding, through unbelief and the temptations of Satan, the ſenſible ſight of the light and love of God, may for a time be clouded and obſcured from (*b*) them, yet he is ſtill the ſame, (*c*) and they ſhall be ſure to be kept by the Power of God unto Salvation, where they ſhall enjoy their purchaſed Poſſeſſion, they being engraven upon the Palm of his Hands, and their Names having been written in the Book of Life from all Eternity.

b Pſ. 89. 31, 32. 1 Cor. 11. 32.
c Mal. 3 6.

2. This Perſeverance of the Saints, depends not upon their own free Will, but upon the immutability of the Decree of (*d*) Election, flowing from the free and unchangeable Love of God the Father, upon the efficacy of the Merit and Interceſſion of Jeſus Chriſt (*e*) and Union with him, the (*f*) Oath of God, the abiding of his

d Rom. 8. 30. ch. 9. 11, 16.
e Rom. 5. 9, 10. John 14. 19.
f Heb. 6. 17, 18.

g 1 Joh. 3. 9. Spirit, and the (g) Seed of God within them, and the Nature of
b Jer. 32. 40. the (b) Covenant of Grace; from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan and of the World, the prevalency of Corruption remaining in them, and the neglect of Means of their
i Mat. 26. 70, 72, 74. preservation, fall into grievous (i) Sins, and for a time continue therein; whereby they incur (k) God's
k Isa. 64. 5, 9. Eph. 4. 30. displeasure, and grieve his holy Spirit, come to have their Graces
l Psal. 51. 10, 12. and (l) Comforts impaired, have their Hearts hardened, and their
m Ps. 32. 3, 4. Consciences wounded, (m) hurt, and scandalize others, and bring
n 2 Sam. 12. 14. temporal Judgments (n) upon themselves, yet they shall renew
o Luke 22. 32. their (o) repentance and be pre-
& v. 61, 62. served, through faith in Christ Jesus, to the end.

CHAP.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

1. ALthough temporary Believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of Salvation, (*a*) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good Conscience before him, may in this life be certainly assured, (*b*) that they are in the state of Grace; and may rejoyce in the hope of the glory of God, which hope

a Job 8. 13, 14. Matth. 7. 22, 23.

b 1 Joh. 2. 3. ch. 3. 14, 18, 19, 21, 24. ch. 5. 13.

c Rom. 5. 2, 5. hope shall never make them (*c*) ashamed.

2. This Certainty is not a bare conjectural and probable Perswasion, grounded upon (*d*) a fallible Hope, but an infallible Assurance of Faith, founded on the Blood and Righteousness of Christ (*e*) revealed in the Gospel; and also upon the inward (*f*) evidence of those Graces of the Spirit unto which Promises are made, and on the Testimony of the (*g*) Spirit of Adoption, witnessing with our Spirits, that we are the Children of God; and, as a Fruit thereof, keeping the Heart both (*b*) humble and holy.

d Heb. 6. 11, 19.

e Heb. 6. 17, 18.

f 2 Pet. 1. 4, 5, 10, 11.

g Rom. 8. 15, 16.

b 1 John 3. 1, 2, 3.

3. This infallible Assurance doth not so belong to the Essence of Faith, but that a true Believer may wait long, and conflict with many difficulties, before he be (*i*) partaker of it; yet being enabled by the Spirit, to know the things which

i Isa. 50. 10. Psal. 88. & Psal. 77. 1—12.

which are freely given him of God, he may without extraordinary revelation in the right use of means (*k*) attain thereunto: and therefore it is the duty of every one, to give all diligence to make their Calling and Election sure, that thereby his Heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and chearfulness in the Duties of Obedience, the proper (*l*) Fruits of this Assurance; so far is it (*m*) from inclining Men to loosness.

(*k*) 1 Joh. 4. 13. Heb. 6. 11, 12.

(*l*) Rom. 5. 1, 2, 5. ch. 14, 17. Ps. 119. 32.

(*m*) Rom. 6. 1, 2. Tit. 2. 11, 12, 14.

4. True Believers may have the Assurance of their Salvation divers ways shaken, diminished, and intermitted; as (*n*) by negligence in preserving of it, by (*o*) falling into some special Sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden or (*p*) vehement Temptation, by God's withdrawing the (*q*) Light of his Countenance

(*n*) Cant. 5. 2, 3, 6.

(*o*) Psal. 51. 8, 12, 14.

(*p*) Ps. 116. 11. Psal. 77. 7, 8. Ps. 31. 22.

(*q*) Ps. 30. 7.

nance and suffering even such as fear him to walk in darkness and to have no light; yet are they
r 1 John 3.9. never destitute of the (r) Seed of
s Luk. 22. 32. God, and Life (s) of Faith, that Love of Christ, and the Brethren, that sincerity of Heart, and Conscience of Duty, out of which, by the Operation of the Spirit, this
t Ps. 42. 5, 11. Assurance may in due time be (t) revived, and by the which in
u Lam. 3. 26. 27–31. the mean time they are (u) preserved from utter despair.

Chap. XIX.

Of the Law of God.

1. God gave to *Adam* a Law of Universal Obedience,
a Gen. 1. 27. Eccl. 7. 29. (a) written in his Heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge of Good and Evil; by which he bound

bound him, and all his Posterity to personal, entire, exact and perpetual (*b*) Obedience; promised Life upon the fulfilling, and (*c*) threatned Death upon the breach of it, and indued him with power and ability to keep it.

b Rom. 10. 5.
c Gal. 3. 10, 12.

2. The same Law that was first written in the Heart of Man, (*d*) continued to be a perfect Rule of Righteousness after the fall, and was delivered by God upon Mount *Sinai*, in (*e*) Ten Commandments and written in two Tables, the four first containing our Duty towards God, and the other six our Duty to Man.

d Rom. 2. 14, 15.
e Deut. 10. 4.

3. Besides this Law, commonly called Moral, God was pleased to give to the People of *Israel* Ceremonial Laws, containing several typical Ordinances, partly of Worship, (*f*) prefiguring Christ, his Graces, Actions, Sufferings, and Benefits; and partly holding forth divers

f Heb. 10. 1. Col. 2. 17.

g 1 Cor. 5. 7. divers Instructions (g) of Moral Duties, all which Ceremonial Laws being appointed only to the time of reformation, are by Jesus Christ the true Messiah and only Law-giver, who was furnished with power from the Father, for that end, (b) abrogated and taken away.

b Col. 2. 14, 16, 17. Eph. 2. 14. 16.

4. To them also he gave sundry Judicial Laws, which expired together with the state of that People, not obliging any now by vertue of that Institution; their general (i) Equity onely being of moral use.

i 1 Cor. 9. 8, 9, 10.

5. The Moral Law doth for ever bind all, (k) as well justified persons as others, to the obedience thereof, and that not onely in regard of the Matter contained in it, but also in respect of the (l) Authority of God the Creator, who gave it; neither doth *Christ* in the Gospel any way dissolve, (m) but much strengthen this Obligation.

k Rom. 13. 8, 9, 10. James 2. 8. 10, 11, 12.

l James 2. 10, 11.

m Mat. 5. 17, 18, 19. Rom. 3. 31.

6. Al-

6. Although true Believers be not under the Law, as a Covenant of Works, (*n*) to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a Rule of Life, informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly; (*o*) discovering also the sinful Polutions of their Natures, Hearts and Lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against Sin; together with a clearer sight of the need they have of Christ and the perfection of his Obedience: It is likewise of use to the Regenerate, to restrain their Corruptions, in that it forbids Sin; and the Threatnings of it serve to shew what even their Sins deserve, and what Afflictions in this Life they may expect for them, although freed from the Curse

(*n*) Rom. 6. 14. Gal. 2. 16. Rom. 8. 1. ch. 10. 4.

(*o*) Rom. 3. 20. ch. 7. 7. &c.

Curse and unallayed Rigor thereof. The Promises of it likewise shew them God's approbation of Obedience, and what Blessings they may expect upon the performance thereof; though not as due to them by the Law as a Covenant of Works; so as Man's doing Good and refraining from Evil, because the Law incourageth to the one and deterreth from the other, is no Evidence of his being (*p*) under the Law and not under Grace.

p Rom. 6. 12, 13, 14. 1 Pet. 3. 8. —13.

7. Neither are the forementioned Uses of the Law (*q*) contrary to the Grace of the Gospel, but do sweetly comply with it, the *Spirit* of *Christ* subduing (*r*) and inabling the Will of Man to do that freely and chearfully, which the Will of God revealed in the Law, requireth to be done.

q Gal. 3. 21.

r Ezek. 36. 27.

CHAP.

CHAP. XX.

Of the Gospel, and of the Extent of the Grace thereof.

1. THE Covenant of Works being broken by Sin, and made unprofitable unto Life, God was pleased to give forth the Promise of *Christ*, (*a*) the Seed of the Woman, as the means of calling the Elect, and begetting in them Faith and Repentance; in this Promise, the (*b*) Gospel, as to the substance of it, was revealed, and therein effectual, for the Conversion and Salvation of Sinners.

a Gen. 3. 15.

b Rev. 13. 8.

2. This Promise of *Christ*, and Salvation by him, is revealed only by

b Rom. 1. 17. by (*c*) the Word of God; neither do the Works of Creation, or Providence, with the Light of Nature, (*d*) make diſcovery of Chriſt, or of Grace by him, ſo much as in a general, or obſcure way; much leſs, that Men, deſtitute of the Revelation of him by the Promiſe, or Goſpel, (*e*) ſhould be enabled thereby, to attain ſaving Faith, or Repentance.

d Rom. 10. 14, 15, 17.

e Prov. 29. 18. Mal. 25. 7. with ch. 60. 2, 3.

3. The Revelation of the Goſpel unto Sinners, made in divers times, and by ſundry parts, with the addition of Promiſes, and Precepts, for the Obedience required therein, as to the Nations, and Perſons, to whom it is granted, is meerly of the (*f*) Soveraign Will and good Pleaſure of God; not being annexed by vertue of any Promiſe, to the due improvement of Mens natural abilities, by vertue of common light received, without it; which none ever did (*g*) make, or can ſo do: And therefore

f Pſ. 147. 20. Acts 16. 7.

g Rom. 1. 18, &c.

fore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nations, as to the extent, or streightning of it, in great variety, according to the Councel of the Will of God.

4. Although the Gospel be the only outward means, of revealing Christ, and saving Grace, and is, as such, abundantly sufficient thereunto; yet that Men, who are dead in Trespasses, may be Born again, Quickned or Regenerated, there is moreover necessary, an effectual insuperable (*b*) Work of the *Holy Spirit*, upon the whole Soul, for the producing in them a new Spiritual Life; without which no other means will effect (*i*) their Conversion unto God.

b Ps. 110. 3. 1 Cor. 2. 14. Eph. 1. 19, 20.

i John 6. 44. 2 Cor. 4. 4, 6.

CHAP.

CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience.

1. THE Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning Wrath of God, the Rigour and (*a*) Curse of the Law, and in their being delivered from this present evil (*b*) World, Bondage to (*c*) Satan, and Dominion (*d*) of Sin, from the (*e*) Evil of Afflictions, the Fear, and Sting (*f*) of Death, the Victory of the Grave, and (*g*) Everlasting Damnation; as also in their (*h*) free access to God, and their yielding Obe-

a Gal. 3. 13.
b Gal. 1. 4.
c Acts 26. 18.
d Rom. 8. 2.
e Rom. 8. 28.
f 1 Cor. 15. 54, 55, 56, 57.
g 2 Thess. 1. 10.
h Rom. 8. 15.

Obedience unto him not out of a slavish fear, (*i*) but a Child-like love, and willing mind.

(*i*) Luke 1. 74, 75. 1 John 4. 18.

All which were common also to Believers under the Law (*k*) for the substance of them; but under the New Testament, the Liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, to which the *Jewish* Church was subjected, and in greater boldness of access to the Throne of Grace, and in fuller Communications of the (*l*) Free Spirit of God, than Believers under the Law did ordinarily partake of.

(*k*) Gal. 3. 9, 14.

(*l*) John 7. 38, 39. Heb. 10. 19, 20, 21.

2. God alone is (*m*) Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, (*n*) which are in any thing contrary to his Word, or not contained in it. So that to Believe such Doctrines, or Obey such Commands out of Conscience, (*o*) is to betray true liberty of

(*m*) Jam. 4. 12. Rom. 14. 4.

(*n*) Acts 4. 19. & 5. 29. 1 Cor. 7. 23. Mat. 15. 9.

(*o*) Col. 2. 20, 22, 23.

of Conscience; and the requiring of an (p) implicit Faith, and absolute and blind Obedience, is to destroy Liberty of Conscience, and Reason also.

p 1 Cor. 3. 5. 2 Cor. 1. 24.

3. They who, upon pretence of Christian Liberty, do practice any Sin, or cherish any sinful Lust, as they do thereby pervert the main design of the Grace of the Gospel, (q) to their own Destruction, so they wholly destroy (r) the end of Christian Liberty; which is, that, being delivered out of the hands of all our Enemies, we might serve the Lord without fear, in Holiness and Righteousness before him, all the days of our Life.

q Rom. 6. 1, 2.
r Gal. 5. 13. 2 Pet. 2. 18, 21.

CHAP.

CHAP. XXII.

Of Religious Worſhip, and the Sabbath-Day.

1. THE Light of Nature ſhews that there is a God, who hath Lordſhip and Sovereignty over all; is juſt, good, and doth good unto all; and is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the Heart, and all the Soul, (*a*) and with all the Might. But the acceptable way of Worſhipping the true God, is (*b*) inſtituted by himſelf, and ſo limited by his own revealed Will, that he may not be Worſhipped according to the Imaginations and Devices of Men, or the Suggeſtions

(*a*) Jer. 10. 7. Mark 12. 33. (*b*) Deut. 12. 32.

of Satan, under any viſible repre-
c Exod. 20. 4, 5, 6. ſentations, or (*c*) any other way, not preſcribed in the Holy Scriptures.

2. *Religious Worſhip* is to be given to *God* the *Father*, *Son*, and
d Matth. 4. 9, 10. *Holy Spirit*, and to him (*d*) alone;
John 6. 23. not to *Angels*, *Saints*, or any other
Matt. 28. 19. (*e*) *Creatures*; and ſince the Fall,
e Rom. 1. 25. Col. 2. 18. Rev. 19. 10. not without a (*f*) *Mediator*, nor
f John 14. 6. in the *Mediation* of any other but
g 1 Tim. 2. 5. (*g*) Chriſt alone.

3. Prayer, with Thankſgiving, being one ſpecial part of Natural Worſhip, is by God required of
h Pſal. 95. 1—7. (*h*) all Men. But that it may be
Pſal. 65. 2. accepted, it is to be made in the
i John 14. 13, 14. (*i*) Name of the Son, by the help
k Rom. 8. 26. (*k*) of the Spirit, according to
l 1 Joh. 5. 14. (*l*) his Will; with Underſtanding, Reverence, Humility, Fervency, Faith, Love, and Perſeverance;
m 1 Cor. 14. 16, 17. and when with others, in a (*m*) Known Tongue.

4. Prayer is to be made for Things lawful, and for all ſorts of Men living, (*n*) or that ſhall live hereafter; but not (*o*) for the dead, nor for thoſe of whom it may be known, that they have ſinned (*p*) the ſin unto death.

n 1 Tim. 2. 1, 2. 2 Sam. 7. 29.
o 2 Sam. 12. 21, 22, 23.
p 1 Joh. 5. 16.

5. The (*q*) Reading of the Scriptures, Preaching, and (*r*) Hearing the Word of God, Teaching and Admoniſhing one another in Pſalms, Hymns, and Spiritual Songs, Singing with Grace in our Hearts to (*s*) the Lord; as alſo the Adminiſtration (*t*) of Baptiſm, and (*u*) the Lord's Supper, are all parts of Religious Worſhip of God, to be performed in obedience to him, with Underſtanding, Faith, Reverence, and Godly Fear; moreover, Solemn Humiliation, (*x*) with Faſtings, and Thankſgiving, upon (*y*) ſpecial occaſions, ought to be uſed in an holy and religious manner.

q 1 Tim. 4. 13.
r 2 Tim. 4. 2. Luke 8. 18.
s Col. 3. 16. Eph. 5. 19.
t Matth. 28. 19, 20.
u 1 Cor. 11. 26.
x Eſth. 4. 16. Joel 2. 12.
y Exod. 15. 1. &c. Pſal. 107.

6. Neither Prayer, nor any other part of Religious Worship, is now, under the Gospel, tied unto, or made more acceptable by, any place in which it is (z) performed, or towards which it is directed; but God is to be worshipped every where in Spirit, and in Truth; as in (a) private Families (b) daily, and (c) in secret each one by himself, so more solemnly in the publick Assemblies, which are not carelessly, nor wilfully, to be (d) neglected, or forsaken, when God by his Word or Providence calleth thereunto.

z John 4.21. Mal. 1.11. 1 Tim. 2.8.

a Act. 10.2. b Mat. 6.11. Psal. 55.17. c Matth. 6.6.

d Heb. 10.25. Acts 2.42.

7. As it is of the Law of Nature, that in general, a proportion of time, by God's appointment, be set apart for the Worship of God, so by his Word, in a positive, moral, and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed one day in seven for a (e) Sabbath to be

e Exod. 20.8.

be kept holy unto him, which from the beginning of the World, to the resurrection of Christ, was the last day of the Week; and from the resurrection of Christ, was changed into the first day of the Week, (*f*) which is called the Lord's Day; and is to be continued to the end of the World, as the Christian Sabbath; the observation of the last day of the Week being abolished.

f 1 Cor. 16. 1, 2. Acts 20. 7. Rev. 1. 10.

8. The Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy (*g*) rest all the day, from their own works, words, and thoughts, about their worldly employment, and recreations, but also are taken up the whole time in the publick and private Exercises of his Worship, and in the Duties (*h*) of Necessity and Mercy.

g Is. 58. 13. N. h. 13. 15-23.

h Matth. 12. 1--13.

CHAP. XXIII.

Of Lawful Oaths and Vows.

1. A Lawful Oath is a part of Religious Worſhip, (*a*) wherein the perſon ſwearing in Truth, Righteouſneſs, and Judgment, ſolemnly calleth God to witneſs what he ſweareth; (*b*) and to judge him according to the truth or falſeneſs thereof.

(*a*) Exod. 20, 7. Deut. 10. 20. Jer. 4. 2.

(*b*) 2 Chron. 6. 22, 23.

2. The Name of God only is that by which Men ought to ſwear; and therein it is to be uſed, with all Holy Fear and Reverence; therefore to ſwear vainly or raſhly by that glorious and dreadful Name, or to ſwear at all

all by any other thing, is ſinful and to be (*c*) abhorred; yet as in matter of weight and moment, for confirmation of truth, (*d*) and ending all ſtrife, an Oath is warranted by the Word of God; ſo a lawful Oath being impoſed, (*e*) by lawful Authority, in ſuch matters, ought to be taken.

c Matth. 5. 34. 37. Jam. 5. 12.
d Heb. 6. 16. 2 Cor. 1. 23.
e Neh. 13. 25.

3. Whoſoever taketh an Oath, warranted by the Word of God, ought duely to conſider the weightineſs of ſo Solemn an Act, and therein to avouch nothing, but what he knoweth to be the truth; for that by raſh, falſe, and vain Oaths, the (*f*) Lord is provoked, and for them this Land mourns.

f Lev. 19. 12. Jer. 23. 10.

4. An Oath is to be taken in the plain and (*g*) common ſence of the words, without equivocation, or mental reſervation.

g Pſal. 24. 4.

5. A Vow, which is not to be made to any Creature, but to God alone, (*h*) is to be made and performed with all religious care and faithfulneſs: But Popiſh Monaſtical Vows, (*i*) of perpetual ſingle Life, profeſſed (*k*) Poverty, and regular obedience, are ſo far from being degrees of higher perfection, that they are ſuperſtitious, (*l*) and ſinful ſnares, in which no Chriſtian may intangle himſelf.

h Pſ. 76. 11. Gen. 28. 20, 21, 22.

i 1 Cor. 7. 2, 9.

k Eph. 4. 28.

l Mat. 19. 11.

CHAP.

CHAP. XXIV.

Of the Civil Magistrate.

1. GOD, the Supreme Lord, and King of all the World, hath ordained Civil (*a*) Magistrates to be under him, over the People, for his own glory, and the publick good; and to this end hath armed them with the power of the Sword, for defence and encouragement of them that do good, and for the punishment of evil doers. *a* Rom. 13. 1, 2, 3, 4.

2. It is lawful for Christians to Accept and Execute the Office of a Magistrate, when called thereunto; in the management whereof, as they ought especially to maintain (*b*) Justice, and Peace, *b* 2 Sam. 23. 3. Psl. 82. 3, 4.

according to the wholesom Laws of each Kingdom, and Commonwealth: so for that end they may lawfully now under the New Testament (*c*) wage War upon just and necessary occasions.

c Luke 3.14.

3. *Civil Magistrates* being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yeilded by us in the Lord, not only for Wrath, (*d*) but for Conscience-sake; and we ought to make Supplications and Prayers for Kings, and all that are in Authority, (*e*) that under them we may live a quiet and peaceable Life, in all godliness and honesty.

d Rom. 13. 5,6,7. 1 Pet. 2.17.

e 1 Tim. 2. 1, 2.

CHAP.

CHAP. XXV.

Of Marriage.

1. MArriage is to be between one *Man* and one *Woman*; (*a*) neither is it lawful for any *Man* to have more than one *Wife*, nor for any *Woman* to have more than one *Husband* at the same time.

(*a*) Gen. 2. 24. Mal. 2. 15. Mat. 19. 5, 6.

2. Marriage was ordained for the mutual help (*b*) of *Husband* and *Wife*, (*c*) for the increase of Mankind with a legitimate Issue, and for (*d*) preventing of Uncleanness.

(*b*) Gen. 2. 18. (*c*) Gen. 1. 28. (*d*) 1 Cor. 7. 2, 9.

3. It is lawful for (*e*) all sorts of People to *marry*, who are able with judgment to give their consent; yet it is the duty of *Christians* (*f*) to *marry* in the Lord; and

(*e*) Heb. 13. 4. 1 Tim. 4. 3. (*f*) 1 Cor. 7. 39.

and therefore ſuch as profeſs the true Religion, ſhould not *marry* with Infidels, (*g*) or Idolaters; neither ſhould ſuch as are godly be unequally yoked, by *marrying* with ſuch as are wicked in their Life, or maintain damnable Hereſie.

(*g*) Neh. 13 25, 26, 27.

4. *Marriage* ought not to be within the degrees of Conſanguinity, (*h*) or Affinity, forbidden in the Word; nor can ſuch inceſtuous *Marriage* ever be made lawful, by any Law of Man or Conſent of Parties, (*i*) ſo as thoſe perſons may live together as *Man* and *Wife*.

(*h*) Lev. 18.

(*i*) Mat. 6. 18. 1 Cor. 5. 1.

CHAP.

CHAP. XXVI.

Of the Church.

1. THE Catholick or Universal Church, which (with respect to the internal work of the Spirit, and truth of Grace) may be called Invisible, consists of the whole (*a*) Number of the Elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the Spouse, the Body, the Fulness of Him that filleth all in all.

(*a*) Heb. 12. 23. Col. 1. 18. Eph. 1. 10, 22, 23. & ch. 5. 23, 27, 32.

2. All persons, throughout the World, professing the Faith of the Gospel, and Obedience unto God by Christ, according unto it, not destroying their own Profession by any Errors, everting the foundation,

on, or unholineſs of Converſation, (*b*) are and may be called viſible Saints; (*c*) and of ſuch ought all particular Congregations to be conſtituted.

b 1 Cor. 1. 2. Acts 11. 26.
c Rom. 1. 7. Eph. 1. 20, 21, 22.

3. The pureſt Churches under Heaven are ſubject (*d*) to mixture, and error; and ſome have ſo degenerated as to become (*e*) no Churches of Chriſt, but Synagogues of Satan; nevertheleſs Chriſt always hath had, and ever ſhall have a (*f*) Kingdom in this World, to the end thereof, of ſuch as believe in him, and make profeſſion of his Name.

d 1 Cor. 15. Rev. 2. & ch. 3.
e Rev. 18. 2. 2 Theſſ. 2. 11, 12.
f Mat. 16. 18. Pſ. 72. 17. & Pſ. 102. 28. Rev. 12. 17.

4. The Lord Jeſus Chriſt is the Head of the Church, in whom, by the appointment of the Father, (*g*) all Power for the Calling, Inſtitution, Order, or Government of the Church, is inveſted in a ſupreme and ſoveraign manner, neither can the Pope of *Rome* in any ſence be Head thereof, but is (*b*) that Antichriſt, that

g Col. 1. 18. Mat. 28. 18, 19, 20. Eph. 4. 11. 12.
b 2 Theſſ. 2. 2–9.

that Man of Sin, and Son of Perdition, that exalteth himself in the Church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this Power wherewith he is so intrusted, the Lord Jesus calleth out of the World unto himself, through the Ministry of his Word, by his Spirit, (*i*) those that are given unto him by his Father, that they may walk before him in all the (*k*) ways of obedience, which he prescribeth to them in his Word. Those thus called, he commandeth to walk together in particular Societies, or (*l*) Churches, for their mutual Edification, and the due performance of that publick Worship, which he requireth of them in the World.

i Joh. 10. 16. ch. 12. 32.

k Mat. 28. 20.

l Matth. 18. 15—20.

6. The Members of these Churches are (*m*) Saints by calling,

m Rom. 1. 7. 1 Cor. 1. 2.

ling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord, and one to another, by the Will of God, (*n*) in professed subjection to the Ordinances of the Gospel.

n Acts 2. 41, 42. ch. 5. 13, 14. 2 Cor. 9. 13.

7. To each of these Churches thus gathered, according to his Mind, declared in his Word, he hath given all that (*o*) Power and Authority, which is any way needful, for their carrying on that Order in Worship, and Discipline, which he hath instituted for them to observe, with Commands, and Rules, for the due and right exerting, and executing of that power.

o Mat. 18. 17, 18. 1 Cor. 5. 4, 5. with v. 13. 2 Cor. 2. 6, 7, 8.

8. A particular Church gathered, and compleatly Organized, ac-

according to the mind of *Christ*, consists of Officers, and Members: And the Officers appointed by *Christ* to be chosen and set apart by the Church (so called and gathered) for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he intrusts them with, or calls them to, to be continued to the end of the World, are (*p*) Bishops or Elders and Deacons.

(*p*) Acts 20. 17, with *v.* 28. Phil. 1. 1.

9. The way appointed by *Christ* for the Calling of any person, fitted and gifted by the Holy Spirit, unto the Office of Bishop, or Elder, in a Church, is, that he be chosen thereunto by the common (*q*) suffrage of the Church itself; and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the (*r*) Eldership of the Church, if there be any before Constituted therein; And of a Deacon (*s*) that he be chosen by the like suffrage, and set apart by Prayer,

(*q*) Acts 14. 23. See the Original.

(*r*) 1 Tim. 4. 14.

(*s*) Acts 6. 3, 5, 6.

Prayer, and the like Imposition of Hands.

10. The Work of Pastors being constantly to attend the Service of Christ, in his Churches, in the Ministry of the Word, and Prayer, (*t*) with watching for their Souls, as they that must give an account to him; it is incumbent on the Churches to whom they Minister, not only to give them all due respect, (*u*) but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves (*x*) entangled in Secular Affairs; and may also be capable of exercising (*y*) Hospitality toward others; and this is required by the (*z*) Law of Nature, and by the Express Order of our Lord Jesus, who hath ordained, that they that Preach the Gospel, should Live of the Gospel.

(*t*) Acts 6. 4. Heb. 13. 17.

(*u*) 1 Tim. 5. 17, 18. Gal. 6. 6, 7.

(*x*) 2 Tim. 2. 4.

(*y*) 1 Tim. 3. 2.

(*z*) 1 Cor. 9. 6--14.

11. Al-

11. Although it be incumbent on the Biſhops or Paſtors of the Churches, to be inſtant in Preaching the Word, by way of Office, yet the Work of Preaching the Word, is not ſo peculiarly confined to them, but that others alſo (*a*) gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may and ought to perform it.

(*a*) Acts 11. 19, 20, 21. 1 Pet. 4. 10, 11.

12. As all Believers are bound to joyn themſelves to particular Churches, when and where they have opportunity ſo to do; ſo all that are admitted unto the Priviledges of a Church, are alſo (*b*) under the Cenſures and Government thereof, according to the Rule of Chriſt.

(*b*) 1 Theſſ. 5. 14. 2 Theſſ. 3. 6, 14, 15.

13. No Church-members, upon any offence taken by them, having performed their Duty required of them towards the perſon they are

are offended at, ought to disturb any Church-order, or absent themselves from the Assemblies of the Church, or Administration of any Ordinances, upon the account of such offence at any of their fellow-members, but to wait upon *Christ*, (*c*) in the further proceeding of the Church.

c Matth. 18. 15, 16, 17. Eph. 4. 2, 3.

14. As each Church, and all the Members of it, are bound to (*d*) pray continually, for the good and prosperity of all the Churches of *Christ*, in all places, and upon all occasions to further it, (every one within the bounds of their Places, and Callings, in the Exercise of their Gifts and Graces) so the Churches (when planted by the providence of God so as they may injoy opportunity and advantage for it) ought to hold (*e*) communion amongst themselves for their peace, increase of love, and mutual edification.

d Eph. 6. 18. Psal. 122. 6.

e Rom. 16. 1, 2. 3 Joh. 8, 9, 10.

15. In

15. In cases of difficulties or differences, either in point of Doctrine, or Administration; wherein either the Churches in general are concerned, or any one Church in their peace, union, and edification; or any member, or members, of any Church are injured, in or by any proceedings in Censures not agreeable to truth, and order: it is according to the mind of Christ, that many Churches holding communion together, do by their messengers meet to consider, (*f*) and give their advice in, or about that matter in difference, to be reported to all the Churches concerned; howbeit these Messengers assembled, are not entrusted with any Church-power properly so called; or with any Jurisdiction over the Churches themselves, to exercise any Censures either over any Churches, or Persons; or (*g*) to impose their determination on the Churches, or Officers.

(*f*) Acts 15. 2, 4, 6. & 22, 23, 25.

(*g*) 2 Cor. 1. 24. 1 Joh. 4. 1.

CHAP.

CHAP. XXVII.

Of the Communion of Saints.

1. ALL Saints that are united to Jesus Christ their Head, by his Spirit, and Faith, although they are not made thereby one Person with him, have (*a*) fellowship in his Graces, Sufferings, Death, Resurrection, and Glory; and being united to one another in love, they (*b*) have communion in each others Gifts, and Graces, and are obliged to the performance of such Duties, publick and private, in an orderly way, (*c*) as do conduce to their mutual good, both in the inward and outward man.

a 1 Joh. 1. 3. Joh. 1. 16. Phil. 3. 10. Rom. 6. 5, 6.

b Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23.

c 1 Thess. 5. 11, 14. Rom. 1. 12. 1 Joh. 3. 17, 18. Gal. 6. 10.

2. Saints

2. Saints by profeſſion, are bound to maintain an holy fellowſhip and communion in the Worſhip of God, and in performing ſuch other Spiritual Services, (*d*) as tend to their mutual Edification; as alſo in relieving each other in (*e*) outward things, according to their ſeveral abilities, and neceſſities; which communion, according to the Rule of the Goſpel, though eſpecially to be exerciſed by them, in the relations wherein they ſtand, whether in (*f*) Families, or (*g*) Churches, yet, as God offereth opportunity, is to be extended to all the Houſhold of Faith, even all thoſe who in every place call upon the Name of the Lord Jeſus; nevertheleſs their communion one with another as Saints, doth not take away or (*h*) infringe the Title or Propriety which each Man hath in his Goods and Poſſeſſions.

d Heb. 10. 24, 25. with ch. 3. 12, 13.
e Acts 12. 29, 30.
f Eph. 6. 4.
g 1 Cor. 12. 14. ——27.
h Acts 5. 4. Eph. 4. 28.

CHAP.

CHAP. XXVIII.

Of Baptism and the Lord's Supper.

1. BAptism and the Lord's Supper, are Ordinances of positive and soveraign Institution, appointed by the Lord Jesus, the only Law-giver, to be continued in his Church (*a*) to the end of the World.

(*a*) Matth. 28. 19, 20. 1 Cor. 11. 26.

2. These holy appointments are to be administred by those only, who are qualified and thereunto called according (*b*) to the Commission of Christ.

(*b*) Mat. 28. 19. 1 Cor. 4. 1.

CHAP.

CHAP. XXIX.

Of Baptiſm.

1. BAptiſm is an Ordinance of the New Teſtament, ordained by Jeſus Chriſt, to be unto the Party baptized, a Sign of his fellowſhip with him, in his Death, (*c*) and Reſurrection; of his being Engrafted into him; of (*d*) Remiſſion of Sins; and of his (*e*) giving up unto God, through Jeſus Chriſt, to live and walk in newneſs of Life.

c Rom. 6. 3, 4, 5. Col. 2. 12. Gal. 3. 27.
d Mark 1. 4. Acts 26. 16.
e Rom. 6. 2 4.

2. Thoſe who do actually profeſs (*f*) Repentance towards God, Faith in, and Obedience to, our Lord Jeſus, are the only proper Subjects of this Ordinance.

f Mar. 16. 16. Acts 8. 36, 37.

3. The outward Element, to be
g Matth. 28. 19, 20. with Acts 8. 38. used in this Ordinance, (*g*) is Water, wherein the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or Dipping of the
h Mat. 3. 16. Joh. 3. 23. Person (*h*) in Water, is necessary to the due administration of this Ordinance.

CHAP. XXX.

Of the Lord's Supper.

1. THE Supper of the Lord Jesus, was instituted by him, the same Night wherein he was betrayed, to be observed in his Churches unto the end of the World, for the perpetual remembrance, and shewing forth the Sacrifice

crifice of himſelf in his Death, (*a*) confirmation of the Faith of Believers in all the benefits thereof, their ſpiritual nouriſhment, and growth in him, their further ingagement in, and to, all Duties which they owe unto him; (*b*) and to be a Bond and Pledge of their Communion with him, and with each other.

(*a*) 1 Cor. 11. 23, 24, 25, 26.

(*b*) 1 Cor. 10. 16, 17, 21.

2. In this Ordinance Chriſt is not offered up to his Father, nor any real Sacrifice made at all; for Remiſſion of Sin of the Quick or Dead, but only a Memorial of that (*c*) one offering up of himſelf, by himſelf, upon the Croſs, once for all; and a Spiritual Oblation of all (*d*) poſſible Praiſe unto God for the ſame. So that the *Popiſh* Sacrifice of the Maſs (as they call it) is moſt abominable, injurious to Chriſt's own only Sacrifice, the alone Propitiation for all the Sins of the Elect.

(*c*) Heb. 9. 25, 26, 28.

(*d*) 1 Cor. 11. 24. Mat. 26. 26, 27.

3. The Lord Jesus hath in this Ordinance, appointed his Ministers to Pray, and Bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use, and to take and break the Bread; to take the Cup, (*e*) and (they communicating also themselves) to give both to the Communicants.

(*e*) 1 Cor. 11. 23, 24, 25, 26, &c.

4. The denyal of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, (*f*) are all contrary to the Nature of this Ordinance, and to the Institution of Christ.

(*f*) Matth. 26. 26, 27, 28. Matth. 15. 9. Exod. 20. 4, 5.

5. The outward Elements in this Ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figu-

figuratively, they are ſometimes called by the name of the things they repreſent, to wit, the (*g*) Body and Blood of Chriſt, albeit in ſubſtance, and nature, they ſtill remain truly, and only (*b*) Bread, and Wine, as they were before.

g 1 Cor. 11. 27.

b 1 Cor. 11. 26. & v. 28.

6. That Doctrine which maintains a change of the ſubſtance of Bread and Wine, into the ſubſtance of Chriſt's Body and Blood (commonly called Tranſubſtantiation) by conſecration of a Prieſt, or by any other way, is repugnant not to Scripture (*i*) alone, but even to common ſence and reaſon, overthroweth the (*k*) nature of the Ordinance, and hath been and is the cauſe of manifold Superſtitions, yea, of groſs Idolatries.

i Acts 3. 21. Luke 24. 6. & v. 39.

k 1 Cor. 11. 24, 25.

7. Worthy Receivers, outwardly partaking of the viſible Elements in this Ordinance, do then alſo inwardly by Faith, really and

indeed, yet not carnally, and corporally, by ſpiritually receive, and feed upon Chriſt crucified, (*l*) and all the benefits of his Death; the Body and Blood of Chriſt being then not corporally, or carnally, but ſpiritually preſent to the Faith of Believers, in that Ordinance, as the Elements themſelves are to their outward ſenſes.

l 1 Cor. 10. 16. ch. 11. 23—26.

8. All ignorant and ungodly Perſons, as they are unfit to enjoy Communion (*m*) with Chriſt, ſo are they unworthy of the Lord's Table, and cannot, without great ſin againſt him, while they remain ſuch, partake of theſe Holy Myſteries, (*n*) or be admitted thereunto: yea, whoſoever ſhall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgment to themſelves.

m 2 Cor. 6, 14, 15.

n 1 Cor. 11. 29. Mat. 7. 6.

CHAP.

CHAP. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

1. THE Bodies of Men after Death return to dust, (a) and see corruption; but their Souls, (which neither die nor sleep) having an immortal subsistence, immediately (b) return to God who gave them: the Souls of the Righteous being then made perfect in holiness, are received into Paradise, where they are with *Christ*, and behold the Face of *God*, in light (c) and glory, waiting for the full Redemption of their Bodies; and the Souls of the Wicked,

a Gen. 3. 19. Acts 13. 36.

b Eccl. 12. 7.

c Luk. 23. 43. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Heb. 12. 23.

ed, are cast into Hell; where they remain in torment and utter darkness, reserved to (*d*) the judgment of the Great Day; besides these two places, for Souls separated from their Bodies, the Scripture acknowledgeth none.

d Jud. 6. 7. 1 Pet. 3. 19. Luk. 16. 23, 24.

2. At the Last Day, such of the Saints as are found alive, shall not sleep, but be (*e*) changed; and all the dead shall be raised up with the self-same Bodies, and (*f*) none other; although with different (*g*) Qualities, which shall be united again to their Souls for ever.

e 1 Cor. 15. 51, 52. 1 Thess. 4. 17. *f* Job 19. 26, 27. *g* 1 Cor. 15. 42, 43.

3. The Bodies of the unjust shall, by the power of Christ, be raised to dishonour; the Bodies of the just, by his Spirit, unto honour, (*h*) and be made conformable to his own glorious Body.

h Act. 24. 15. Joh. 5. 28, 29. Phil. 3. 21.

CHAP.

CHAP. XXXII.

Of the Last Judgment.

1. GOD hath appointed a Day wherein he will judge the World in Righteousness, by (*a*) Jesus Christ; to whom all power and judgment is given of the Father; in which Day not only the (*b*) Apostate Angels shall be judged, but likewise all Persons that have lived upon the Earth, shall appear before the Tribunal of Christ, (*c*) to give an account of their Thoughts, Words, and Deeds, and to receive according to what they have done in the Body, whether good or evil.

a Act. 17. 31. Joh. 5. 22. 27.

b 1 Cor 6. 3. Jud. 6.

c 2 Cor. 5. 10. Eccl. 12. 14. Mat. 12. 36. Rom. 14. 10. 12. Mat. 25. 32. &c.

2. The end of God's appointing this Day, is for the manifestation of the Glory of his Mercy, in the Eternal Salvation of the Elect; (*d*) and of his Justice, in the Eternal Damnation of the Reprobate, who are wicked and disobedient; for then shall the Righteous go into Everlasting Life, and receive that fulness of Joy, and Glory, with Everlasting Reward, in the presence (*e*) of the Lord: but the Wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into Eternal Torments, and (*f*) punished with Everlasting Destruction, from the presence of the Lord, and from the glory of his Power.

d Rom. 9. 22, 23.

e Matth. 25. 21, 34. 2 Thes. 1. 8.

f Mat. 25. 46. Mark 9. 48. 2 Thess. 1. 7, 8, 9, 10.

3. As Christ would have us to be certainly perswaded, that there shall be a Day of Judgment, both (*g*) to deter all men from sin, and for the greater (*b*) consolation of the

g 2 Cor. 5. 10, 11.

b 2 Thes. 1. 5, 6, 7.

the godly, in their adversity, so will he have that Day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what Hour the (*i*) Lord will come, and may ever be prepared to say, (*k*) *Come, Lord Jesus, come quickly. Amen.*

(*i*) Mark 13. 35, 36, 37. Luke 12. 35, 36.
(*k*) Rev. 22. 20.

A N

AN APPENDIX.

WHosoever reads, and impartially considers, what we have in our foregoing Confession declared, may readily perceive, That we do not only concenter with all other true Christians on the Word of God, (revealed in the Scriptures of Truth) as the Foundation and Rule of our Faith and Worship. But that we have also industriously endeavoured to manifest, That in the fundamental Articles of Christianity we mind the same things, and have therefore expressed our Belief in the same words, that have on the like occasion been spoken by other Societies of Christians before us.

This

This we have done, That those who are desirous to know the Principles of Religion which we hold and practise, may take an Estimate from Ourselves, (who joyntly concur in this Work) and may not be misguided, either by undue Reports, or by the Ignorance or Errors of particular persons, who going under the same Name with Ourselves, may give an occasion of scandalizing the Truth we profess.

And although we do differ from our Brethren, who are Pædobaptists, in the Subject and Administration of Baptism, and such other Circumstances as have a necessary dependence on our observance of that Ordinance, and do frequent our own Assemblies, for our mutual edification, and discharge of those Duties and Services which we owe unto God, and in his fear, to each other; yet we would not be from hence misconstrued, as if the discharge of our own Consciences herein did any ways disoblige or alienate our Affections or Conversation from any others, that fear the Lord; but that we may, and do, as we have opportunity, par-

participate of the Labors of those, whom God hath endued with Abilities above ourselves, and qualified and called to the Ministry of the *Word*, earnestly desiring to approve ourselves to be such as follow after Peace with Holiness; and therefore we always keep that blessed *Irenicum*, or healing Word of the Apostle, before our eyes; *If in any thing ye be otherwise minded, God shall reveal even this unto you: nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing*, Phil. 3. v. 15, 16.

Let it not therefore be judged of us, (because much hath been written on this Subject, and yet we continue this our Practise different from others) that it is out of obstinacy; but rather, as the truth is, that we do herein, according to the best of our understandings, worship God out of a pure mind, yielding obedience to his Precept, in that method which we take to be most agreeable to the Scriptures of Truth, and Primitive Practice.

It would not become us to give any such intimation, as should carry a semblance

blance, that what we do in the ſervice of God is with a doubting conſcience, or with any ſuch temper of mind, that we do thus for the preſent, with a reſervation, that we will do otherwiſe hereafter upon more mature deliberation; nor have we any cauſe ſo to do, being fully perſwaded, that what we do is agreeable to the Will of God. Yet we do heartily propoſe this, That if any of the Servants of our Lord Jeſus, ſhall, in the Spirit of Meekneſs, attempt to convince us of any Miſtake, either in Judgment or Practice, we ſhall diligently ponder his Arguments; and account him our chiefeſt Friend, that ſhall be an inſtrument to convert us from any Error that is in our Ways, for we cannot wittingly do any thing againſt the Truth, but all things for the Truth.

And therefore we have endeavoured ſeriouſly to conſider, what hath been already offered for our ſatisfaction in this point; and are loth to ſay any more, leſt we ſhould be eſteemed deſirous of renewed Conteſts thereabout: yet, forasmuch as it may juſtly be expected, that we ſhew ſome reaſon, why we cannot acquieſce.

quieſce in what hath been urged againſt us, we ſhall, with as much brevity as may conſiſt with plainneſs, endeavour to ſatisfie the expectation of thoſe that ſhall peruſe what we now publiſh in this matter alſo.

1. As to thoſe Chriſtians who conſent with us, *That Repentance from Dead Works, and Faith towards God, and our Lord Jeſus Chriſt, is required in Perſons to be Baptized*; and do therefore ſupply the defect of the Infant (being uncapable of making confeſſion of either) by others, who do undertake theſe things for it. Although we do find by Church-Hiſtory, that this hath been a very ancient practice; yet conſidering, that the ſame Scripture which does caution us againſt cenſuring our Brother, with whom we ſhall all ſtand before the Judgment-ſeat of Chriſt, does alſo inſtruct us, *That every one of us ſhall give an account of himſelf to God*, and *whatſoever is not of faith, is ſin.* Therefore we cannot for our own parts be perſwaded in our own minds, to build ſuch a Practice as this, upon an unwritten Tradition: But

Rom. 14. 4, 10, 12, 23.

But do rather chuſe, in all Points of Faith and Worſhip, to have recourſe to the Holy Scriptures, for the Information of our Judgment, and Regulation of our Practice; being well aſſured, that a conſcientious attending thereto, is the beſt Way to prevent and rectifie our Defects and Errors, 2 *Tim.* 3. 16, 17. And if any ſuch Caſe happen to be debated between Chriſtians, which is not plainly determinable by the Scriptures, we think it ſafeſt to leave ſuch things undecided, until the ſecond coming of our Lord Jeſus; as they did in the Church of old, until there ſhould ariſe a Prieſt with *Urim* and *Thummim*, that might certainly inform them of the Mind of God thereabout, *Ezra* 2. 62, 63.

2. As for thoſe our Chriſtian Brethren, who do ground their Arguments for Infants Baptiſm, upon a preſumed Federal Holineſs, or Church-Membership, we conceive they are deficient in this, that albeit this Covenant-Holineſs and Membership ſhould be as is ſuppoſed, in reference unto the Infants of Believers; yet no Command for Infant-Baptiſm does immediately

mediately and directly result from such a quality, or relation.

All Instituted Worship receives its Sanction from the Precept, and is to be thereby governed in all the necessary circumstances thereof.

So it was in the Covenant that God made with *Abraham* and his Seed. The Sign whereof was appropriated only to the Male, notwithstanding that the Female-seed, as well as the Male, were comprehended in the Covenant, and part of the Church of God; neither was this Sign to be affixed to any Male-Infant, till he was eight days old, albeit he was within the Covenant from the first moment of his life; nor could the danger of death, or any other supposed necessity, warrant the circumcising of him before the set-time, nor was there any cause for it; the commination of being cut off from his People, being only upon the neglect, or contempt of the Precept.

Righteous *Lot* was nearly related to *Abraham* in the flesh, and contemporary with him, when this Covenant was made; yet inasmuch as he did not descend

ſcend from his Loyns, nor was of his Houſhold-Family, (although he was of the ſame Houſhold of Faith with *Abraham*) yet neither *Lot* himſelf, nor any of his Poſterity, (becauſe of their deſcent from him) were ſigned with the ſignature of this Covenant, that was made with *Abraham* and his Seed.

This may ſuffice to ſhew, that where there was both an expreſs Covenant, and a Sign thereof (ſuch a Covenant as did ſeparate the Perſons with whom it was made, and all their Off-ſpring from all the reſt of the World, as a People holy unto the Lord, and did conſtitute them the Viſible Church of God, (though not comprehenſive of all the Faithful in the World) yet the Sign of this Covenant was not affixed to all the Perſons that were within this Covenant, nor to any of them till the prefixt ſeaſon; nor to other faithful Servants of God, that were not of deſcent from *Abraham*. And conſequently, that it depends purely upon the Will of the Lawgiver, to determine what ſhall be the Sign of his Covenant, unto whom, at what ſeaſon, and upon what terms, it ſhall be affixed.

If

If our Brethren do ſuppoſe Baptiſm to be the Seal of the Covenant which God makes with every Believer, (of which the Scriptures are altogether ſilent) it is not our concern to contend with them herein; yet we conceive the Seal of that Covenant is the indwelling of the Spirit of Chriſt in the particular and individual perſons in whom he reſides, and nothing elſe, neither do they or we ſuppoſe, that Baptiſm is in any ſuch manner ſubſtituted in the place of Circumciſion, as to have the ſame (and no other) latitude, extent, or terms, than Circumciſion had; for that was ſuited only for the Male-children: Baptiſm is an Ordinance ſuited for every Believer, whether Male, or Female. That extended to all the Males that were born in *Abraham*'s Houſe, or bought with his Money, equally with the Males that proceeded from his own Loyns; but Baptiſm is not ſo far extended in any true Chriſtian Church that we know of, as to be adminiſtred to all the poor Infidel Servants, that the Members thereof purchaſe for their Service, and introduce into their Families; nor to the Children born of them in their Houſe. But

But we conceive the ſame parity of reaſoning may hold for the Ordinance of Baptiſm, as for that of Circumciſion, *Exodus* 12. 49. *viz.* One Law for the Stranger, as for the Home-born: If any deſire to be admitted to all the Ordinances and Priviledges of God's Houſe, the Door is open; upon the ſame Terms that any one Perſon was ever admitted to all, or any of thoſe Priviledges, that belong to the Chriſtian Church, may all Perſons of right challenge the like admiſſion.

As for that Text of Scripture, *Rom.* 4. 11. *He received circumciſion, a ſeal of the righteouſneſs of the faith, which he had yet being uncircumciſed*; we conceive, if the Apoſtles ſcope in that place be duly attended to, it will appear, that no argument can be taken from thence to inforce Infant-Baptiſm; and foraſmuch as we find a full and fair account of thoſe words, given by the learned Dr. *Lightfoot*, (a Man not to be ſuſpected of partiality in this Controverſie) in his *Hor. Hebrai*, on the 1 *Cor.* 7. 19. *p.* 42, 43. we ſhall tranſcribe his words at large, without any Comment of our own upon them.

Cir-

Circumcisio nihil est ratione habitâ temporis, jam enim evanuerat, adimpleto præcipue ejus fine ob quem fuerat instituta; Istum finem exhibet Apostolus in verbis istis Rom. 4. 11. σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν ἀκροβυστίᾳ. *At vereor ne à plerisque Versionibus non satis aperitur ad finem circumcisionis, & scopum Apostoli, dum ab iis interseritur aliquid de suo.*

Circumcision is nothing, if we respect the time, for now it was without use, that end of it being especially fulfilled, for which it had been instituted: this end the Apostle declares in these words, *Rom.* 4. 11. σφραγίδα, &c. But I fear that by most Translations they are not sufficiently suited to the end of Circumcision, and the scope of the Apostle, whilst something of their own is by them inserted.

And after the Doctor hath represented divers Versions of the words, agreeing for the most part in sence with that which we have in our Bibles, he thus proceeds:

Other

Aliæ in eundem ſenſum, ac ſi circumciſio daretur Abrahamo *in ſigillum juſtitiæ iſtius, quam ille habuit, dum adhuc foret præputiatus; quod non negabimus aliqualiter verum eſſe, at credimus circumciſionem longè alio præcipuè reſpexiſſe.*

Liceat mihi verba ſic reddere: Et ſignum accepit circumciſionis, ſigillum juſtitiæ fidei, quæ futura in præputio; *quæ futura dico, non quæ fuerat. Non quæ fuerat* Abrahamo *adhuc præputiato, ſed quæ futura ſemini ejus præputiato, id*

Other Verſions are to the ſame purpoſe; as if Circumciſion was given to *Abraham* for a Seal of that Righteouſneſs which he had, being yet uncircumciſed, which we will not deny to be in ſome ſence true, but we believe that Circumciſion had chiefly a far different reſpect.

Give me leave thus to render the words: *And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of Faith, which was to be in the uncircumciſion. Which was to be,* (I ſay) not *which had been*, not that which *Abraham* had whileſt he was yet uncircumciſed, but that

est, gentilibus, fidem olim Abrahami *imitaturis.*

Nunc adverte bene quâ occasione instituta Abrahamo *circumcisio, ponens tibi ante oculos historiam ejus,* Gen. 17.

Fit primò ei hæc promissio, Multarum Gentium eris tu pater *(quoniam sensu explicat Apostolus, isto capite) & subinde subjungitur duplex sigillum rei corroborandæ; immutatio scilicet nominis* Abrami *in* Abrahamum; *& institutio circumcisionis: v.* 4. Ecce mihi tecum est fœ-

that which his uncircumcised Seed should have, that is the Gentiles, who in time to come should imitate the Faith of *Abraham.*

Now consider well on what occasion Circumcision was instituted unto *Abraham,* setting before thine eyes the History thereof, *Gen.* 17.

This Promise is first made unto him, *Thou shalt be the Father of many Nations,* (in what sence the Apostle explaineth in that Chapter) and then there is subjoined a double Seal for the confirmation of the thing, to wit, the change of the Name *Abram* into *Abraham;* and the Institution of

dus, eris tu pater multarum gentium. *Quare vocatum est nomen ejus* Abrahamus? *In sigillationem hujus promissionis.* Tu Pater eris multarum gentium. *Et quare instituta ei circumcisio? In sigillationem ejusdem promissionis.* Tu Pater eris multarum Gentium. *Ita ut hic sit sensus Apostoli, institutioni circumcisionis congruentissimus; accepit signum circumcisionis, sigillum justitiæ fidei, quam olim erat incircumcisio (vel Gentiles) habitura & adepturæ.*

Circumcision. v. 4. *Behold, as for me, my Covenant is with thee, and thou shalt be the Father of many Nations.* Wherefore was his Name called *Abraham?* For the sealing of his Promise. *Thou shalt be the Father of many Nations.* And wherefore was Circumcision instituted to him? For the sealing of the same Promise. *Thou shalt be the Father of many Nations.* So that this is the sence of the Apostle, most agreeable to the Institution of Circumcision; he received the Sign of Circumcision, a Seal of the Righteousness of Faith, which in time to come the uncircumcision (or the Gentiles) should have and obtain.

Abra-

Duplex ſemen erat Abrahamo, naturale, Judæorum; & fidele gentilium credentium: ſignatur naturale ſigno circumciſionis, primò quidem in ſui diſtinctionem, ab omnibus aliis gentibus, dum eæ non adhuc forent ſemen Abrahami; at præcipue in memoriam juſtificationis gentium per fidem, cum tandem forent ejus ſemen. Ceſſatura ergo merito erat circumciſio, cum introducerentur Gentiles ad fidem, quippe quod tunc finem ſuum ultimum ac præcipuum obtinuerat, & perinde ἡ περιτομὴ οὐδὲν.

Abraham had a twofold Seed, *natural*, of the Jews; and, *faithful*, of the believing Gentiles: his Natural Seed was ſigned with the Sign of Circumciſion, firſt indeed for the diſtinguiſhing of them from all other Nations, whilſt they as yet were not the Seed of *Abraham*, but eſpecially for the memorial of the juſtification of the Gentiles by Faith, when at length they ſhould become his Seed. Therefore Circumciſion was of right to ceaſe, when the Gentiles were brought into the Faith, foraſmuch as then it had obtained its laſt and chief end, and thereforth *Circumciſion is nothing*.

Thus far he, which we earneſtly deſire may be ſeriouſly weighed, for we plead not his Authority, but the Evidence of Truth in his words.

3. Of whatſoever nature the Holineſs of the Children, mentioned 1 *Cor.* 7. 12. be, yet they who do conclude, that all ſuch Children, (whether Infants, or of riper years) have from hence an immediate right to Baptiſm, do, as we conceive, put more into the concluſion, than will be found in the premiſſes.

For although we do not determine poſitively concerning the Apoſtles ſcope in the Holineſs here mentioned, ſo as to ſay it is this, or that, and no other thing; yet it is evident, that the Apoſtle does by it determine not only the lawfulneſs, but the expedience alſo of a believer's cohabitation with an unbeliever, in the ſtate of marriage.

And we do think, that although the Apoſtles aſſerting of the unbelieving yoke-fellow to be ſanctified by the believer, ſhould carry in it ſomewhat more than is in the bare marriage of two Infi-

dels,

dels, becauſe although the Marriage Covenant have a divine ſanction ſo as to make the Wedlock of two Unbelievers a lawful Action, and their conjunction and cohabitation in that reſpect undefiled, yet there might be no ground to ſuppoſe from thence, that both or either of their perſons are thereby ſanctified; and the Apoſtle urges the cohabitation of a Believer with an Infidel in the ſtate of Wedlock, from this ground, that the unbelieving Husband is *ſanctified* by the believing Wife; nevertheleſs, here you have the influence of a Believer's Faith, *aſcending from an inferior to a ſuperior relation*; from the Wife to the Husband, who is her head, *before it can deſcend to their off-ſpring*. And therefore we ſay, whatever be the nature or extent of the Holineſs here intended, we conceive it cannot convey to the Children an immediate right to Baptiſm; becauſe it would then be of another nature, and of a larger extent, than the root and original from whence it is derived; for it is clear, by the Apoſtles argument, that Holineſs cannot be derived to the Child from the ſanctity of one Parent on-

ly; if either Father or Mother be (in the ſence intended by the Apoſtle) unholy or unclean, ſo will the Child be alſo: therefore, for the production of an holy Seed, it is neceſſary that both the Parents be ſanctified; and this the Apoſtle poſitively aſſerts in the firſt place to be done by the believing Parent, although the other be an unbeliever; and then conſequentially from thence argues, the Holineſs of their Children. Hence it follows, that as the Children have no other Holineſs than what they derive from both their Parents; ſo neither can they have any right by this Holineſs to any Spiritual Priviledge, but ſuch as both their Parents did alſo partake of: and therefore if the unbelieving Parent (though ſanctified by the believing Parent) have not thereby a right to Baptiſm, neither can we conceive, that there is any ſuch priviledge derived to the Children by their Birth Holineſs.

Beſides, if it had been the uſual practice in the Apoſtles days, for the Father or Mother, that did believe, to bring all their Children with them to be baptized, then the

the Holineſs of the believing *Corinthians* Children would not at all have been in queſtion when this Epiſtle was written; but might have been argued from their paſſing under that Ordinance, which repreſented their New Birth, although they had derived no Holineſs from their Parents, by their Firſt Birth; and would have lay'n as an exception againſt the Apoſtles inference, *elſe were your Children unclean*, &c. But of the ſanctification of all the Children of every Believer by this Ordinance, or any other way, than what is before-mentioned, the Scripture is altogether ſilent.

This may be alſo added; That if this Birth-Holineſs do qualifie all the Children of every Believer, for the Ordinance of Baptiſm; why not for all other Ordinances? for the Lord's Supper, as was practiſed for a long time together? for if recourſe be had to what the Scriptures ſpeak generally of this Subject, it will be found, that the ſame Qualities which do entitle any Perſon to Baptiſm, do ſo alſo for the participation of all the Ordinances and Priviledges of the Houſe of

God, that are common to all Believers.

Whoſoever can and does interrogate his good Conſcience towards God, when he is baptized, (as every one muſt do, that makes it to himſelf a Sign of Salvation) is capable of doing the ſame thing, in every other Act of Worſhip that he performs.

4. The Arguments and Inferences that are uſually brought for, or againſt, Infant-Baptiſm, from thoſe few Inſtances which the Scriptures afford us of whole Families being baptized, are only conjectural, and therefore cannot of themſelves, be concluſive on either hand: yet in regard moſt that treat on this Subject for Infant-Baptiſm, do (as they conceive) improve theſe Inſtances to the advantage of their Argument: we think it meet (in like manner, as in the caſes before-mentioned, ſo in this) to ſhew the invalidity of ſuch Inferences.

Cornelius worſhipped God with all his houſe; the *Jaylor*, and *Criſpus* the chief Ruler of the Synagogue, *believed God with each of their houſes. The houſhold of* Stephanus *addicted themſelves to the Miniſtry of the Saints*: ſo that thus far *Worſhipping*,

ping, and *Believing*, runs parallel with *Baptiſm*. And if *Lydia* had been a married perſon, when ſhe believed, it is probable her Husband would alſo have been named by the Apoſtle, as in like caſes, inaſmuch as he would have been not only a part, but the head, of that baptized houſhold.

Who can aſſign any probable reaſon, why the Apoſtle ſhould make mention of four or five Houſholds being baptized and no more? or why he does ſo often vary in the method of his ſalutations, *Rom.* 1. 6. ſometimes mentioning only particular perſons of great note, other times ſuch, and the Church in their houſe? the Saints that were with them; and them belonging to *Narciſſus*, who were in the Lord; thus ſaluting either whole Families, or part of Families, or only particular Perſons in Families, conſidered as they were in the Lord; for if it had been an uſual practice to baptize all Children with their Parents, there were then many thouſands of the Jews which believed, and a great number of the Gentiles, in moſt of the principal Cities in the World, and among

ſo many thouſands, it is more than probable there would have been ſome thouſands of houſholds baptized; why then ſhould the Apoſtle in this reſpect ſignalize one Family of the Jews, and three or four of the Gentiles, as particular inſtances in a caſe that was common? whoever ſuppoſes, that we do wilfully debar our Children from the benefit of any Promiſe, or Priviledge, that of right belongs to the Children of believing Parents, they do entertain over-ſevere thoughts of us: to be without Natural Affections, is one of the characters of the worſt of perſons, in the worſt of times. We do freely confeſs our ſelves guilty before the Lord, in that we have not with more circumſpection and diligence train'd up thoſe that relate to us in the fear of the Lord; and do humbly and earneſtly pray, that our omiſſions herein may be remitted, and that they may not redound to the prejudice of our ſelves, or any of ours: but, with reſpect to that Duty that is incumbent on us, we acknowledge our ſelves obliged by the Precepts of God, to bring up our Children in the nurture

and

and admonition of the Lord, to teach them his fear, both by Inſtruction and Example; and ſhould we ſet light by this Precept, it would demonſtrate, that we are more vile than the unnatural Heathen, that like not to retain God in their knowledge, our Baptiſm might then be juſtly accounted, as no Baptiſm to us.

There are many ſpecial Promiſes that do encourage us as well as Precepts, that do oblige us to the cloſe purſuit of our duty herein: that God whom we ſerve, being jealous of his Worſhip, threatens the viſiting of the Fathers tranſgreſſion upon the Children, to the third and fourth Generation of them that hate him; yet does more abundantly extend his mercy, even to thouſands (reſpecting the Offſpring and ſucceeding Generations) of them that love him, and keep his Commands.

When our Lord rebuked his Diſciples, for prohibiting the acceſs of little Children that were brought to him, that he might pray over them, lay his hands upon them, and bleſs them, does declare, *that of ſuch is the Kingdom of God.* And the Apoſtle

Apoſtle *Peter*, in anſwer to their enquiry, that deſired to know what they muſt do to be ſaved, does not only inſtruct them in the neceſſary Duty of Repentance and Baptiſm, but does alſo thereto encourage them, by that Promiſe which had reference both to them, and their Children; if our Lord Jeſus in the fore-mentioned place, do not reſpect the qualities of Children (as elſewhere) as to their meekneſs, humility, and ſincerity, and the like, but intend alſo, that thoſe very perſons, and ſuch like, appertain to the Kingdom of God, and if the Apoſtle *Peter*, in mentioning the aforeſaid Promiſe, do reſpect not only the preſent and ſucceeding Generations of thoſe Jews, that heard him, (in which ſence the ſame phraſe doth occurr in Scripture) but alſo the immediate Off-ſpring of his Auditors; whether the Promiſe relate to the Gift of the Holy Spirit, or of Eternal Life, or any Grace or Priviledge tending to the obtaining thereof; it is neither our concern, nor our intereſt, to confine the Mercies and Promiſes of God, to a more narrow, or leſs compaſs than he is pleaſed graciouſly

ouſly to offer and intend them; nor to have a light eſteem of them; but are obliged in Duty to God, and Affection to our Children, to plead earneſtly with God, and uſe our utmoſt endeavours, that both Ourſelves, and our Off-ſpring, may be partakers of his Mercies and gracious Promiſes: yet we cannot from either of theſe Texts collect a ſufficient Warrant for us to baptize our Children before they are inſtructed in the Principles of the Chriſtian Religion.

For, as to the inſtance in little Children, it ſeems, by the Diſciples forbidding them, that they were brought upon ſome other account, not ſo frequent as Baptiſm muſt be ſuppoſed to have been, if from the beginning Believers Children had been admitted thereto: and no account is given whether their Parents were baptized Believers or not; and as to the inſtance of the Apoſtle, if the following words and practice may be taken as an interpretation of the ſcope of that Promiſe, we cannot conceive it does refer to Infant-Baptiſm, becauſe the Text does preſently ſubjoyn, *Then they that gladly received the Word were baptized.*

That

That there were ſome believing Children of believing Parents in the Apoſtles days, is evident from the Scriptures, even ſuch as were then in their Fathers Family, and under their Parents Tuition and Education; to whom the Apoſtle in ſeveral of his Epiſtles to the Churches, giveth Commands to obey their Parents in the Lord; and does allure their tender years, to hearken to this Precept, by reminding them, that it is the firſt Command with Promiſe.

And it is recorded by him, for the praiſe of *Timothy*, and Encouragement of Parents, bevimes to inſtruct, and Children early to attend to godly inſtruction, that, ἀπὸ βρέφους, from a Child he had known the Holy Scriptures.

The Apoſtle *John* rejoyced greatly, when he found of the Children of the Elect Lady walking in the truth; and the Children of her Elect Siſter joyn with the Apoſtle in his ſalutation.

But that this was not generally ſo, that all the Children of Believers were accounted for Believers (as they would have been if they had been all baptized) may be

be collected from the character which the Apoſtle gives of Perſons fit to be choſen to Elderſhip in the Church which was not common to all Believers; among others, this is expreſly one, *viz. If there be any having believing or faithful Children*, not accuſed of riot, or unruly; and we may, from the Apoſtles Writings on the ſame ſubject, collect the reaſon of this qualification, *viz.* That in caſe the Perſon deſigned for this Office, to Teach and Rule in the Houſe of God, had Children capable of it, there might be firſt a proof of his ability, induſtry, and ſucceſs in this Work in his own Family, and private capacity, before he was ordained to the exerciſe of this Authority in the Church, in a publick capacity, as a Biſhop in the Houſe of God.

Theſe things we have mentioned, as having a direct reference unto the Controverſie between our Brethren and us; other things that are more abſtruſe and prolix, which are frequently introduced into this Controverſie, but do not neceſſarily concern it, we have purpoſely avoided, that the diſtance between us and

our

our Brethren may not be by us made more wide; for it is our duty and concern, ſo far as is poſſible for us, (retaining a good Conſcience towards God) to ſeek a more entire Agreement and Reconciliation with them.

We are not inſenſible, that as to the Order of God's Houſe, and entire Communion therein, there are ſome things wherein we (as well as others) are not at a full accord among ourſelves; as for inſtance, The known Principle, and ſtate of the Conſciences of diverſe of us, that have agreed in this Confeſſion is ſuch, that we cannot hold Church-communion, with any other than baptized Believers, and Churches conſtituted of ſuch; yet ſome others of us have a greater liberty and freedom in our ſpirits that way; and therefore we have purpoſely omitted the mention of things of that nature, that we might concurr, in giving this evidence of our agreement, both among Ourſelves, and with other good Chriſtians, in thoſe important Articles of the Chriſtian Religion, mainly inſiſted on by us: and this notwithſtanding we all eſteem it our chief con-

concern, both among ourſelves, and all others, that in every place call upon the Name of the Lord Jeſus Chriſt our Lord, both theirs and ours, and love him in ſincerity, to endeavour to keep the unity of the Spirit, in the bond of Peace; and in order thereunto, to exerciſe all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love.

And we are perſwaded, if the ſame method were introduced into frequent practice, between us and our Chriſtian friends, who agree with us in all the fundamental Articles of the Chriſtian Faith, (though they do not ſo in the Subject and Adminiſtration of Baptiſm) it would ſoon beget a better underſtanding, and brotherly affection between us.

In the beginning of the Chriſtian Church, when the Doctrine of the Baptiſm of Chriſt was not univerſally underſtood, yet thoſe that knew only the Baptiſm of *John*, were the Diſciples of the Lord Jeſus, and *Apollos* an eminent Miniſter of the Goſpel of Jeſus.

In the beginning of the reformation of the Chriſtian Church, and recovery from that

that *Egyptian* darkneſs wherein our Forefathers for many Generations were held in bondage, upon recourſe had to the Scriptures of Truth, different apprehenſions were conceived, which are to this time continued, concerning the practice of this Ordinance.

Let not our zeal herein be miſinterpreted: that God whom we ſerve is jealous of his Worſhip. By his gracious Providence the Law thereof is continued amongſt us; and we are forewarned by what hapned in the Church of the Jews, that it is neceſſary for every Generation, and that frequently in every Generation, to conſult the Divine Oracle, compare our Worſhip with the Rule, and take heed to what Doctrines we receive and practice.

If the Ten Commands exhibited in the Popiſh idolatrous Service-Books had been received as the entire Law of God, becauſe they agree in number with his Ten Commands, and alſo in the ſubſtance of Nine of them, the Second Commandment, forbidding Idolatry, had been utterly loſt.

If

If *Ezra* and *Nehemiah* had not made a diligent ſearch into the particular parts of God's Law, and his Worſhip, the Feaſt of Tabernacles (which for many Centuries of Years, had not been duly obſerved, according to the inſtitution, though it was retained in the general notion) would not have been kept in due order.

So may it be now as to many things relating to the Service of God, which do retain the Names proper to them in their firſt inſtitution, but yet through inadvertency (where there is no ſiniſter deſign) may vary in their circumſtances, from their firſt inſtitution. And if by means of any ancient defection, or of that general corruption of the Service of God, and interruption of his true Worſhip, and perſecution of his Servants by the Antichriſtian Biſhop of *Rome*, for many Generations; thoſe who do conſult the Word of God, cannot yet arrive at a full and mutual ſatisfaction among themſelves, what was the practice of the primitive Chriſtian Church, in ſome Points relating to the Worſhip of God: yet inaſmuch as theſe things are not of the eſſence of Chri-

Chriſtianity, but that we agree in the fundamental Doctrines thereof, we do apprehend, there is ſufficient ground to lay aſide all bitterneſs and prejudice, and in the ſpirit of love and meekneſs to imbrace and own each other therein; leaving each other at liberty to perform ſuch other Services, wherein we cannot concurr apart, unto God, according to the beſt of our underſtanding.

FINIS.

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